

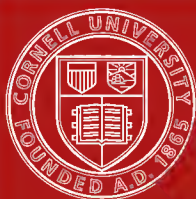
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THE
ORIGIN OF SIN
AND
DOTTED WORDS
IN THE
HEBREW BIBLE.

BY
EMILY OLIVER GIBBES.

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PREFACE.

“In thy Light shall *we* see light.”

“Come my soul, thou must be *waking*,

Now is breaking

O'er the earth another day.

Come to him who made this splendor ;

See thou render

All thy feeble strength can pay”

This hymn was sung in church to-day, and I thought, the day now breaking is a *day* such as we read of in the Bible ; not a day of twenty-four hours, but a day which means the commencement of a certain time, the commencement of a time of *new thoughts* and advancement of thought, granted to *waking souls*, or waking minds. And I thought, *now* is breaking this day for me ; and it is breaking o'er all the earth, therefore to Him who made this inward light, and grants this light to every soul. I will render *all* my feeble strength can pay. I will search for new thoughts on the old truths, and what I think I find I will try to give to others.

I looked round this church and saw how many many *women* were there, how *few men*—it was women, then, who were there to pray and *to them came* the

answers of the prayers. And with these *women* I prayed this prayer : " Almighty God, unto whom all hearts *are open*, all desires known, and from whom no secrets are hid, *cleanse the thoughts* of our hearts by the *inspirations of Thy Holy Spirit*, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord."

And this prayer I hope will be answered in this work of mine. In the light which Christ brought to this world, may I find light, and into my open heart may He send by the inspiration of the Holy Spirit new thoughts by which I may magnify His Name, and understanding the deep thoughts of the Bible, so that I may give them rightly to this world.



DIAMONDS IN METEORIC IRON.

This journal, as well as nearly every daily and weekly paper in the United States, has had notices of the discovery of diamonds in meteoric iron. Prof. A. E. Foote, of Philadelphia, recently read a paper announcing this discovery at the meeting of the American Association for the Advancement of Science. From this we learn that the diamonds are small but plainly visible. They are the hardest variety known—the black diamonds used for pointing diamond drills. A small white diamond was also found. Why has so much interest been shown in this discovery which has been anticipated for many years? Because, Professor Foote claims, it confirms the theory advanced by Sir William Thompson,

twenty years ago, that the first germs of life were brought to this globe by meteors. Diamonds, like coal, are supposed to result from changes occurring in vegetable matter ; and if plants existed, then there may have been animal life ;—and so we may have approached one step nearer the solution of the question to which the wisest brains have given so much thought for ages. The geological source of diamonds themselves has never been satisfactorily explained. They are scattered all over the world in unexpected places without any apparent reason. It was suggested by the Washington geologists that they came from decomposed meteors that had been falling on the surface of the earth for unknown centuries, and that even the great deposits at Kimberley were due to enormous masses that had fallen there producing curious sink-holes similar to the “crater” on the side of which Professor Foote found the most of the pieces at Canon Diablo. Professor Foote’s complete paper may be found in the *American Journal of Science and Arts* for November.—*Popular Science News* for December.

I think that the garden of Eden was not on this earth ; the fall of man means that evil was banished from Heaven. Christ said to his followers : “ I beheld Satan, as lightning, fall from heaven.” Satan, then, was once in heaven. In the above we read : Sir W. Thompson says “ that the first germs of life were brought to this globe by meteors.” Eden is heaven and those who wrote Genesis could form no better idea of heaven than a garden ; they knew by inspiration that evil was in the world, and that the soul within their sinful human body had been banished

from happiness, and was a spark from goodness, from light and happiness, and that their souls or spirits were like diamonds in the meteoric iron spoken of by Sir William Thompson. The soul of man, which was only restored to consciousness and life when after years his body had evolved from the lowest animal life then understood when this was so that God existed and that mankind had at some distant time fallen from heaven, which he called Eden. Christ has told us that God is a Spirit ; therefore, when we say man was made in the image of God, we should understand man's spirit and not his human body—those who wrote Genesis understood this, as they say God breathed upon man and man became (then) a living soul.

Satan means Sin. If Adam and Eve were banished from Heaven (Eden), Satan, or Sin, is within us—that is, in our flesh, which we get from Adam. The image of God can not be our bodies of clay, which die, for nothing of God can die. Jesus took upon him our body of clay, and as He had a double nature, spiritual and material, the temptation was the struggle between these two ; the race of Adam banished to this planet, and reduced to mere atoms of life, rose from one stage to another, until they became capable of seeking to return to God. Then Christ came to help them and to show them the

way, and to show that the spiritual, God's image within us, or Souls, can by suffering overcome the material of which our bodies are made. Satan, sin, is within us—the same as Christ said the kingdom of Heaven is within us. The seeking of *self* caused the fall of Adam from Eden—the seeking of *self* runs all through his race on this earth ; be they civilized, or be they barbarians, the seeking of self was the Sin of Satan—other words only for Adam and Eve. Jesus did not “humiliate the Divinity to the devil” by the temptation in the wilderness, for it was in the glorious strength of his Divine nature, in the *knowledge* of the power to overcome evil, that He met for us the temptation.

Sin was driven from Heaven, banished to this earth ; hence sin has been always on this earth, and will be on this earth as long as this earth is alive.

We who are born on this earth, are born on an earth, or star, or planet, of sin. The prince of this earth is sin or Self.

Jesus said : “ I beheld Satan, as lightning, fall from heaven.” This He said when the seventy said to Him, “ Lord, even the devils are subject unto us through Thy name.” “ Devils ” means evils of all sorts. These seventy had healed the sick ; the illness, and the evil which caused the illness, they could banish through the name of Jesus.

Sin, then, came to this earth when repulsed from Heaven, and will always be here, and will always fight the good that is in the world. We think it is best for mankind to be ignorant of some things. Sin will, through ignorance, cause mankind to sin. If we think it best to grow in knowledge, Sin will cause us to sin through knowledge. What then must we do? We must watch, and by knowledge by intelligence, rise above sin.

When I say that our human nature we get from Satan—that is, our flesh and blood nature,—do not misunderstand me to say that God did not make this world. God made all things, and He made this planet with all other planets, the sun, and moon, and stars. Do you know the history of the moon? We are told that it is dead, yet it follows on God's law—and those who may have lived on it are alive no more—yet the moon revolves, and reflects light.

That the race of mankind are on this earth does not affect this earth, the laws of this planet go on the same, we have nothing to do with these laws, we cannot change them in the least. Sin, or Satan, as you wish to call it, was driven to this earth from Heaven, and *that life which must die* came here in that way. Pray do not misunderstand me! In our flesh and blood body we *are not*, we can *not* be of the Image of God—for God is a Spirit.

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BOOK I.



ORIGIN OF SIN.

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ORIGIN OF SIN.

THE FALL OF ADAM AND EVE.

In these days of growing unbelief in the Bible, and even in God's word, it is the duty of those who are loyal and true to God to give their thoughts to the world in which we live ; so I am here giving mine in great humility, for I shall speak of the things which are hard to understand, but which all who have any mind whatever should think out for themselves always with prayer to God for right direction. Trusting, then, that He is helping me by the whispers of the Spirit to my listening mind, I take courage to write the following.

The Origin of Sin.

Christ, when teaching his disciples, told them that He "had *many things* to tell them, but that they could not *bear* them then." They had so much difficulty in comprehending the Spiritual teachings of Christ, that He had to teach them by parables, and by earthly things as examples to make their earthly

minds understand. But Christ did not mean that we should remain so dull of understanding, so ignorant of His spiritual teachings, "that he may run that readeth it." We are to *search* the Scriptures, for Christ told us to do so, because, as He said, they testify of Him. Therefore, whosoever doubts about Christ, let her first search the Scriptures, with her mind totally *free* from all views and dogmas and prejudices of other people.

This is what I am trying to do in telling you my idea of the origin of *sin*, and the reason that it is, and always has been, on this earth.

Christ tells his disciples that He saw Satan fall from *Heaven* like lightning. His words were : "I beheld Satan, as lightning, fall from heaven." *Satan means Sin*. To this earth Satan fell, broken to pieces. Having once been in *Heaven* there was within Satan the germ of the *life* which lives in Heaven—the spark that never dies. Satan, then, was reduced to nothing but the pulsating heart, which science tells us is the point to which they can trace back life on this earth—a pulsating heart on a muddy beach. This pulse of life, then, may have come to this earth in this way. This pulse science traces *back* from man, through animals, plants, and other things. We can understand very well that this pulse can be traced *up* to mankind. We are, then,

in the body direct descendants of Satan, and from him we get all sin and evil, and, besides, we get the spark of *life* which can not die, but which can, and which *did* grow stronger in mankind, until "men began to call upon the name of God," and as the spark of life grew stronger, God breathed upon mankind and gave them *their Souls—the Image of God*—"for God is a Spirit," said Christ (whose words I shall take for the authority of what I am writing) and no flesh and blood can be the *Image of God*. Nothing in which evil dwells can be the Image of God—nor did God ever create anything in which were sin and evil and call it good. The story of Adam and Eve is an allegory or symbol, and we are to hunt for its meaning. Adam and Eve were the race of mankind when life *evolved* to the state we now have, called *mankind*, and to whom God gave "living souls"—"and man became a living soul." The words "God breathed upon man," when man became a living soul, were used by the writer to make us understand the invisible nature of the soul,—the same as Christ said, "the wind bloweth where it listeth, and thou hearest the sound thereof but cannot tell from whence it cometh or whither it goes ; so is every one that is born of the Spirit." Also, when the apostles received the Spirit—or Holy Ghost—a sound like a mighty rushing wind

filled the place. So we understand that the breath of God means the Spirit of God,—the Soul given to mankind.

Now, what was the sin of Satan ?

Eden means, in my mind, *Heaven* ; “ Adam and Eve,” the race of men and women banished from Heaven to this earth. The story says : “ Banished from Eden ”—Heaven. The tree of knowledge of good and evil, which they ate of, was the sin of creating : that is, they had a child after their own image. I do not believe that *God* said, “ increase and multiply and fill the earth,” for this reason : God never commanded *evil* and *sin* to *increase*. All animal nature, in which there is power to increase and multiply, have in them, *evil* and *sin*. Search and see ! Can you find any living thing or being in which there is not sin and evil ? Do you think that God has told us to *increase* and multiply that sin and evil ? Eve was *punished* in the story of the creation ; in this way : “ In sorrow shalt thou bring forth children.” And her first child was *not* born in *Eden*, also he was a murderer and a liar. Christ said, “ Satan was from the beginning a murderer and a liar.” Cain lied in his offering to God, and murdered his brother.

The *punishment* to Satan's descendants in the flesh is the necessity to increase and multiply in the

flesh, as all flesh does, and will do to the end of the world (Only those who have *strong* souls can overcome the flesh). Christ has told us that at the end of the world there will be marrying and giving in marriage. The curse of increasing sin remains to the end of the world and is only excused by Christ's blessing marriage at the marriage at Cana. He sanctified it by His presence and afterwards gave the *limits* which alone would receive His blessing. The limits you will find in what He says about divorce and marriage.

At the marriage in Cana, which Christ honored with His presence, He also showed the first sign of His power. The turning of water into wine has a deeper meaning than the mere fact of the water being made wine. All of Christ's miracles and words had a spiritual meaning, and those spiritual meanings it is our duty to search out. We may not be able fully to search out *all* the meaning, but as we have advanced in knowledge in other things so far beyond those who lived years ago, so should *we* advance in knowledge of spiritual things, and not remain exactly where they were in such knowledge.

The word of God is the word spoken by Christ, and also by the Prophets—such as the ten Commandments, which Christ confirmed. But, as I said before, it is Christ's words which I take as my guide

in these thoughts. Therefore, I think this water means baptism, the wine a new and stronger life. This marriage, then, was different from all marriages before it, for they were only carnal, the same as all animal life. As the weak water was turned to strong wine, so the weak human nature was turned to strong nature, and the marriage was raised on to a higher plane. Now I go back to the origin of sin. We have a way of calling this earth "God's world," yet Christ said that the *Prince of this world* had nothing in Him, that is, in Christ. This world is Satan's. When Christ was tempted by Satan, Satan showed him all the glories of *this world*, and said, "all these things will I give thee, for that is delivered unto me and to whomsoever I will I give it." Therefore, this world is Satan's, the kingdoms and the glory of this world, and the power, all are Satan's, and the lie of Satan was in that he said he could create good the same as God. (Read the story of Adam and Eve.) Satan hid from God, for he had created *evil*—for look at the race he created, are we good or evil? Satan was a murderer, for he created death—nothing on this earth lives, all things die. Satan could not create a Soul, he created nothing but sinful flesh. God gave us *the Soul*. This is the reason of the never ending battle between animal life in us and the soul in us. The

animal life we get from Satan, *and it must die*. God never made evil and sin. The soul is from God and can never die, it must conquer in the fight and overcome the animal in us, that is, overcome Satan.

Satan being once in heaven had within him the *life that cannot die* ; he was reduced on this earth after the fall to a living *pulse of life*. Science tells how slowly that pulse emerged through the lowest life up to mankind, and mankind slowly emerged from animal life only and animal inclinations, until it was fit for the growth or the life of the soul—that spark of life which lived in Satan and lives in his descendants, which we all are. When God breathed on mankind, the spark received life and became a living soul, and cannot die. Our bodies of flesh and blood we get from Satan ; *hence* the sin in us and in this world, hence the suffering in this world from which none are exempt, hence the power and triumph of evil and sin, the inclination to evil and sin, evil thoughts, which cease not to war against the soul so long as the soul is imprisoned in the flesh. And when mankind turned to God for help in this struggle, in His great compassion for these struggling atoms of the life once in heaven, He sent to us His Son. Christ called Himself the Son of God in the same way that He used many earthly things to make plain His teachings to those who

heard Him. His strong Spirit was the son of God. His body, like ours, being of mankind, was the son of mankind, yet without sin, being born only of a pure virgin. He was a pure, strong Spirit or Soul from God, sent, and willing to come and dwell in the body of flesh, to show to all mankind that the spirit within them was able to conquer the flesh if they took the way He showed them. He says, "I am the way." Being in the flesh He was tempted by Satan the same as we are—for the *flesh is Satan*—but Christ conquered in the flesh *all* the temptations of the devil—for in that flesh dwelt the strong Spirit of God. He died as *all flesh* must and does die. I also believe that *that flesh* being so purified by the Strong Spirit of God, "saw not corruption," and so was not given to this earth and to the Prince of this earth, who is Satan. The sin of Satan, as I have said before, was the art of creating, expressed in the story of Adam and Eve, the serpent, and the fruit eaten. We are told no child was born in Eden, and sin and evil are always being created on this earth.

Christ often tells his disciples that He (Christ) is *not* of this earth. He tells them that they are from *beneath* (that is, of this earth), that He is from above, that is, from Heaven. Christ also tells some of His hearers that they are of *their father* the Devil. He even says this to those who claim

Abraham as their father—that is, the chosen race of Jews. If these Jews, who were truly the chosen race, were descendants of the Devil, it was because they were only flesh and blood. Their souls had no power over their animal natures.

Now, a great many good people are shaken in their faith because, as they say, God *permits* sin to be on this earth. In a certain way they accuse God of the sin which has always been on this earth, and will be to the end of the world; for this earth is Satan's—therefore the wicked prosper here, and the good suffer. God, in His great mercy and goodness, sent the willing Christ, the pure Spirit of God, to take the body of flesh and blood from a pure Virgin, and He was born in a *stable*, which typifies the descent of *mankind*. And He lived the human life to show us the way back to Heaven, and to suffer for us in that flesh, and to tell us that it is only through what this world calls suffering,—that is, suffering to the flesh inherited from Satan, and which is the nature of flesh,—it is only in that way, that is the way Christ showed us,—only in that way can our souls, which are a spark from Heaven, ever return to Heaven.

COMMUNION OF CHRIST. THE PASSOVER.

Christ blessed the bread, broke it and gave it to His disciples, saying: "Take, eat, this is my body."

And He took the cup, saying: "Drink ye all of it, for this is my blood, shed for many, for the remission of sins. I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Christ kept the Passover, that feast which called to remembrance that God passed over the children of Israel when all the first-born died in Egypt—and at that feast He (Christ) changed the Passover to the Passover of our natural sins, that is, that all who believe in Christ and His death and ascension, who accept Christ as their leader, and by the help of the Spirit overcome or struggle to overcome their natural sins in the flesh, will be passed over for Christ's sake in the judgment to come. Those who obey and are faithful and true to the inward conscience, which is in all of us, will be judged with others, but will also be *passed over*, as the children of Israel were passed over by the angel of death in Egypt.

When Christ said the bread was His body and the wine His blood, I understand Him to mean, this human body, which could not live unless fed by bread and wine—or by food and water—for it must eat and drink to live this earthly life. In this way He tells them that his earthly body will be broken and His blood shed, as a sacrifice for them. Christ means that He gives the life of the flesh-and-blood

body, in which He then dwelt. That they must eat it, means that they must give the life of their body of flesh and blood for the life of the Spirit within them. They must rule the flesh by the Spirit, govern it as they would govern any thing outside of themselves. Christ said plainly to His disciples that it is the Spirit that quickeneth, meaning, gives life. The flesh profiteth nothing; it is the Spirit within you that lives, your flesh like all flesh *must die*. Therefore, what we call the Communion, is like the eating of the Passover; we keep the feast, we eat the bread and wine by Christ's command, so as to remember the death of His earthly body, which was like our earthly body, and lived by food and drink. And He tells us He will drink the new wine in His Father's kingdom with us. The new wine means the new life, the life of the Spirit, which He sent to us by the Holy Spirit, which came to us after His death on this earth—and it means the True life in Heaven.

GENESIS.—MY HUMBLE THOUGHTS THEREON.

Whoever wrote Genesis tells us that all things were made by God. We are not to make a translation of Genesis into *our* language, "*aux pied de la lettre*," as it is said in French, which means we are not to understand a thing written, as understanding it at the foot of each letter. Who can find out

God ? who then can understand all things which are made by God ?

The author of Genesis tells us of the sun and moon and stars—and he tells us they were made to rule the days and the nights of *this earth*. This earth, in those days, was thought to be larger than the sun, and the sun to move in truth as *we see it* move round the earth. The sun teaches us what *faith* is, or belief in a thing contrary to what we see it to be. We do not *see* or *feel* the earth to revolve around the sun ; we *see* it to do just the reverse, but because we *believe* what others *tell us*, others in whom we trust, and trust without having ever seen them, or spoken to them, but whose books we have read. *We believe* that what we see is not so, but that the truth is the reverse. Why, then, do we not believe what Christ has told us in his book, the New Testament ? Though we do not see the things which He tells us and tells us that they are true, and we believe not because we see in our darkened minds the reverse of what *is true*. We trust to our earthly eyes and use not the eyes of our reasons or minds or souls.

Now Genesis says that God set these stars in the firmament of the heaven to give light upon the earth. Were all these lights in the heavens only made for this earth ? I think not ; but you who read can think it out perhaps much better than I

can. Do so and give the thoughts to the world. We need all the thoughts of those who are God's, if they fail in their efforts or no.

Genesis tells us that God gave to *mankind*—not yet called *Adam*—every herb, every fruit of trees *yielding seed*. “To you it shall be for meat ; and to every *beast* of the earth, every *fowl* of the air, and to every *thing that creepeth wherein there is life*, I have given every green herb for meat.”

Now here we read that man and beast, fowl and creeping things, have the same meat—that *life* is in them all. There seems to us no difference made between them and mankind until mankind received a *soul* by the breath of God, and became in soul the *image* of God. Then God said to mankind : “*Subdue the earth*, and have dominion over every living thing that moveth upon the earth.” These living things on this earth are the descendants of Satan ; also our earthly living bodies ; and our Souls from God are to subdue and have dominion over our bodies and all earthly living things.

Genesis tells us of the seventh day being a day in which *God rested*. This idea of God's *resting*, and the possibility that God needed rest, shows very clearly that there was no idea in the writer's mind of a Spiritual God—it was a God made in all respects as a human man needing rest. The setting of a time

as the morning and evening, the first or seventh day, is the same mistake. We know that all created things work or grow by the set rules of God. How then did God need *rest*? Rest is of this earth; there can be no need of rest in Heaven. We have in Revelations iv, that the four beasts before the throne "*rest not* day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

He who wrote Genesis could not make others understand about the Sabbath but by so writing Christ tells us the Sabbath, was made for man; not man for the Sabbath. Christ understood mankind. Unless we keep one day in seven to think of and pray to God, we will forget Him; in our rush after earthly things we would neglect our Souls. "God is a Spirit, and they who worship Him must worship Him in Spirit and in Truth." Earthly things so needed for our earthly bodies are not Spiritual things. Genesis says: "These are the *generations* of the earth, when they were created"—every plant, every herb. I think this is the generations of the earth, first a plant or herb, then animals. The plant grew from "the dust of the ground." We are told that "God formed man of the dust of the ground," before He breathed into his nostrils the breath of life which caused man to become a living soul.

Genesis here tells us that God made the plant and herb before it grew, "because it had not rained and because there was not a man to till the ground." We can not take this "*aux pied de la lettre*," for mist causes rain, and many green things grow where there is no man to till the ground—and all things are possible to God.

Now we have already said what we think the word "Eden" to mean—a garden was the only thing man's mind could liken Heaven to. We have also said what we believe about the fall of mankind, that Christ said he saw Satan fall from Heaven, and we believe it was to this earth that Satan fell ; hence the origin of sin on this earth, and the fact that Satan's sin was creating evil, the result of his attempt to know good and evil. And being banished from Heaven to this earth, he brought death to this life and all things living here ; as all flesh descends from him and is his, flesh must die. The spark of life which he had in Heaven is the life that goes on in his generations, given from father to son on and on until this world must end. Happy is the man or woman, we think, who having a strong soul can conquer the body, overcome all temptations ; and giving himself to Christ, live his life on this earth, so that he transmit no sin to generations to come, either by body or mind. When God gave mankind a *Soul*,

as we are told He gave Adam, it was given with the command *to subdue the earth*—the soul was to subdue the flesh—and by so doing mankind would and could *rise above* his fellows, the beasts of the earth. Let us ask of those who read this, examine yourselves and see have you nothing of the beast in you ; if you find that you have, how then can you, in your body of flesh and blood, be the *Image of God* ?

ADAM.

“A deep sleep fell upon Adam,” that is, upon mankind. This, we think, means *oblivion*, between the time that mankind evolved from a lower animal into his present state, and when he received his soul, his mind becoming strong and his intellect growing, and his conscience awaking—in the deep sleep he forgot his former state of being a brute beast.

Eve, or woman, we are told, was born of Adam (man). Mankind being evolved into a higher state than the brute beast, was no longer to cohabit with brute beast. Among the beasts of the field “for Adam there was not found a help meet for him.” Gen. ii, 20.

Now, science tells us that life began very low down in the scale of animal life, and evolved until it reached mankind ; if this is so, then woman is the highest evolution, as we read she was created after man. This Bible birth of Eve we think is figurative

(as we think much in the Bible is, and we are to search out the meaning), her evolution took place at the same time as Adam's, for all living things were made, male and female. It may mean that Adam was the flesh and blood body, Eve the mind and intellect of the race called Adam. And we are told that the serpent addressed Eve, not Adam—that is, he addressed the mind or intellect of mankind, not his body of clay. The verse referring to marriage must have been written by some one else and much later than the rest, for in those early days a man did not forsake his father and mother and cleave to his wife. How could Adam do so, if he had no father or mother ; for he certainly had no father or mother like himself ; and his being called in the generations the Son of God, means his soul was the Son of God, his soul given to him by the *breath of God*—which is the true life within us.

“ Eve did eat the fruit of the tree.” We eat with our minds as well as with our bodies. Christ told us that we cannot live by bread alone, and that He was the bread of Heaven, come down from Heaven. He meant that by our minds and hearts and souls, we must eat the bread he gave us, if we wish to live. That is, we must hear and learn what his words mean, and with the truths He gave us we must feed our minds and hearts.

Eve did eat the knowledge, "that ye shall be as gods, knowing good and evil." The *mind* of Adam or *mankind*, the descendants of Satan, *thought evil* in their minds—wished to *know good and evil*, and sinned to get the knowledge. "*Your eyes shall be opened*" this, we suppose, is understood by everyone to mean the eyes of their mind, and not of their human bodies. Why, then, do we understand the rest to *be literal* and not to contain some deep meaning that we are to search out?

"Their eyes were opened and they *knew* that they were naked"—it does not say that they *saw* they were naked, but *knew*; that is, comprehended in their minds. *Naked*; that is, they knew that they were *only animals*, a soul within an animal body.

We have already said what we think the punishment of the serpent means. The woman's punishment was to bear children; Cain was *not* born in Eden. The man's punishment, this earth was cursed for his sake; that is, for Satan's sin; sorrow shall last as long as this earth shall last. "Thou shalt eat the herb of the field," we have already said, refers to mankind when man was only animal. We do not think we are to read Genesis as we read any book written in our day. What is written in Genesis does not follow one event after another—we must search the spirit of the book here and there.

“Dust thou art, and unto dust shall thou return.” Here we find evolution from a spark or a pulse of life. We came from the dust of this earth, and to it our bodies inherited from Satan will return. Our Souls from God will always live. “Coats of skins” also refers to the animal life of animal man.

Satan or Sin, if permitted to remain in Heaven (Eden), would live forever, and his descendants, men and women of clay, would have lived there for ever, men and women born of *sin*. Therefore Satan fell from Heaven to this earth. This is what we think is meant in verses 22, 23, 24 of 3rd chapter of Genesis. “The flaming sword” is death to the body of clay, it cannot enter Heaven (Eden) where eternal life is to be found. The body of *clay must die*.

Again, we think that Cain means the body of clay, a child of Satan. Christ has said that Satan was a murderer and a liar, from the beginning. Satan lied to Eve, and is the father of Death. Cain lied in offering to God what was not of the best of what he had, and he slew his brother. Abel means the soul. He brought to God the best of his flock ; that is, he worshipped God in his soul and mind, and was accepted of God.

“Cain went out from the presence of the Lord,” means, we think, Satan ; sin, lies, and murder, all of which the word Satan means, went from God's

presence, in the body of this child of Satan, Cain. And so sin lives on this earth, and Satan, driven from heaven, is the origin of sin on this earth, and this world and all the glories of it are Satan's.

We must read Genesis all through with this idea. We cannot know how many years are between events, and we must search the deep spiritual meanings which undoubtedly are given to us in it. For if we only take the letter, how can we understand it? For where did Cain find his wife? He was the first child of Adam and Eve. The first child of Cain, we are told, "builded a city." And many more accounts like these we will find in Genesis. We know that the Serpent was used by the old nations as a *sign* of wisdom. Therefore, we think it is so used in Genesis. "The serpent was more subtil than any beast of the field;" it had *this earth's* wisdom, the same as Christ tells us, "the children of this world are for their generation *wiser* than the children of light." That is, in their earthly life they are wise in earthly wisdom, while the children of light—that is of heavenly wisdom in the soul—these are not so wise in earthly things; they do not succeed in getting earthly treasures, which the children wholly of this earth do get. The serpent *if* not here used as a symbol, was certainly on the same level as mankind, for it spoke the language of Eve, also had reason, mind and thought

If you take this account of the serpent "*aux pied de la lettre*," you must believe that the serpent and all animals and reptiles were equal to mankind, could speak and reason with them—that is, before mankind became a *living soul*,—for with and by that gift of God mankind *was raised* above the brute beast.

We are telling you that we are searching the scriptures for the *spirit* of the scriptures, and not for the letter. In so doing, we are obeying our Lord and Master Jesus Christ. All the account of Genesis makes no difference to us, for we know that in our body of flesh and blood there is no good thing ; that evil and sin is ever with us, and the battle of our soul with the flesh and blood body *must* go on until the death of the body ; but as the world has attacked the Bible, we are doing our best to fight the world as a soldier of Christ.

So here is what we think : Satan, if once in Heaven, was then fit to be there. A spirit or angel of wisdom and knowledge, who thought to be equal to God, and in his attempt to create, and know good and evil, created only evil, and was driven from Heaven to this earth, broken to pieces, and, as we said, the pieces in which were life, began to live on this earth in the lowest stage, and by slow degrees from plant to animal came to be mankind. Then God gave mankind their souls—to help them

to think of Heaven and find the way back there—and Genesis tells us at first, that God said to the serpent, “thou art cursed above all *cattle*,” that is, the *human body* descended from Satan and animals is cursed. We cannot, in our bodies of clay, leave this earth, and what we eat in the body of clay, is dust, for out of dust does it grow. The seed of the woman we know is Christ; mark ye, it is the seed of the woman; it does not say the seed of man. Christ’s human body he took from a woman alone; that we must allow if we believe what we read in the New Testament. Therefore the soul and spirit of woman must be stronger than the soul and spirit of man, for a woman alone was found pure enough to give the human body in which Christ dwelt.

“The enmity between thee and the woman,” is the enmity between the body of flesh, which we get from Satan, and the Spirit of God, which we get from Christ born of a woman. “Thy seed,” means the flesh and blood body; “her seed,” those to whom Christ by the Spirit has come. “It shall bruise thy head;” that is, Christ conquers death; death of the body of clay is the head of Satan, for Satan *created death*.

“Thou shall bruise his heel;” that is, Satan caused the human body of Christ to die here. It is called his heel because his head is the Spirit of God.

His heel, means the human body. We go back now to these words, "I will put enmity between thee and the woman." We think this means that women, not men, are the ones who are the enemies of sin, and of the human body which causes sin. They are the ones to fight the hardest against this body, descended from Satan. Also, a woman alone said, "Behold the handmaid of the Lord ; be it unto me as thou hast said."

ANIMALS.

Why did the first Christians or the Christians of our days represent the four Gospels by animals ? St. Mark, by a lion ; St. Luke, an eagle ; St. John, an ox ; and St. Matthew, a calf. And, also, why do we constantly find allusion to animals in the Bible ? We think that there is no other reason but that we are descended from animals ourselves, and have such animal ways and inclinations ; we eat and drink, we nourish our bodies the same as animals. We sleep and walk the same as animals. They think and reason to a certain extent, they can be trained to do all sorts of things. We train up a child and are obliged to *teach it*, or it would *not know* if we did not.

In the Bible we have an ass which spoke, a lion is often mentioned as to destroy mankind. The raven, the dove, they do God's will ; the dog is mentioned often, the wolf, swine, the ram, sheep are

often spoken of, and *the lamb*, the ox and the mule. The lion was the symbol of strength and of the tribe of Judah and of Christ. The fox is mentioned to denote that the person so-called had the instincts of the fox in his character. Christ uses this symbol, "Go and tell that fox." You can hunt in the New Testament and find when Christ used the word. The animals all have instincts which can be found in the characters of mankind, and also the birds have these instincts in a lesser degree. Notice, hunt, and see for yourself if this is not so. We differ, then, only by our souls from the lower animals ; we should use, then, every effort to overcome the animal in us, and let the soul grow, the conscience, the brain power, the mind, the reason ; these all belong to the Soul. If we stunt it, we remain animals ; we can only rise above them by overcoming the animal by the soul.

The Missing Link.

These Bushmen gave rise to a sombre repugnance almost amounting to a shuddering aversion, in that they are examples of the lowest depths of a degraded humanity. A characteristic distinction between monkey and man is the power possessed by the latter of opposability between the forefinger and thumb. This power is lacking in the Bushman. "Pinch my finger," I said to one of them ; "pinch much harder." In vain ; the pressure would scarcely have injured a fly. Now, an anthropoidal ape possesses many human characteristics, but is essentially a monkey ; a Bushman possesses many apish characteristics, but

is essentially a man. A miserable, dwarfed, decrepit, repulsive man. One whom I measured was only four feet three inches in height, with a skinny, feeble body to correspond, a screwed-up chest, drumstick legs and arms, very small cerebellum, prognathous jaws, high cheek bones, acute facial angle, and lack-lustre eyes.

His features were totally devoid of expression ; his demeanor, when examined and handled, was more stolid than that of a sheep ; his language could barely be called coherent, and, in fact, it was difficult and painful to realize that this poor brutish animal must be classified in a genus which comprises a Newton, a Milton, and a Shakespeare. The only instance I witnessed of Bushman intelligence was in a tiny infant in Kimberley Hospital. The creature was about the size of a puppy, and equally bright and vivacious, illustrating the theory that in a race of low intellect intelligence is in an inverse ratio to age.—*Blackwood's Magazine*.

IMAGE OF GOD.

Tell me how you understand these words in Genesis, chap. i., verse 26 : “ And God said, Let us make man in our image after our likeness ;” and then we have in the 51st Psalm, verse 5, 6, “ Behold, I was *shapen in iniquity* ; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts ; and in the *hidden part* thou shall make me to know wisdom.” In our mind, there can be but one meaning. The *image* and *likeness* to God can be only spiritual—the soul or spirit in mankind is the image spoken of here. In the Psalm, “ shapen in

iniquity and sin," is what we have said before : we, in our bodies of clay have been shapened by the animal body traced back to Satan, which is Sin ; and the truth which God desires of us in the hidden part is truth in our souls, for *the soul is hidden*, our minds and reason are hidden from all, except God. They are not hidden from Him.

"When Mary brought forth her first-born son she wrapped him in swaddling clothes, and laid Him *in a manger*, because there was no room for them in the inn." The deep meaning of this mention of the manger may mean that Christ, when He came to his earth to dwell in a body of clay, came to be among the poor and humble ; also the human body of clay, descended from animals, may be the reason the manger is mentioned. This Holy Spirit of God had come to dwell in a human body originally descended from animals, and by doing so gave to men and women the *power* to become the children of God by their own *free will*. Children of Satan they always would have been *and lost forever*, and but for this great compassion of God through Christ they never would have been saved. Therefore Christ is the *Saviour* of mankind, for in no other way could the descendants of Satan, or Sin, *ever return to Heaven*.

The angels who appeared to the shepherds when Christ was born said, "Glory to God in the highest

and on earth peace among men in whom he is well pleased." It is, therefore, only to those *in* whom God is pleased that peace can come ; it is not earthly peace but peace with God, and it is within our souls, minds and reason that God must be pleased. Therefore *the voice* when Christ was baptized said, " This is my son *in whom* I am well pleased." Christ was then in the human body, and the Spirit of God which had come to this earth to dwell among men was pleased to dwell in the pure human body of Christ. His soul, or Spirit mind, and reason were of God direct. Christ, also, is the *true Light* which lighteth every one in the world. This Light was sent to us by God through Christ. Without His life, works, words, and death, we would still be only the children of Satan or Sin.

HOW CAN WE FIND OUT GOD ?

Only by the spoken *Word*. That is, the message which God himself sent to this world, by the only way we could receive it and by the only way we were able to bear it, as no one can see God and live. The Word, therefore, was God. That is, not the body of flesh and blood in which Christ dwelt when on this earth, as that body was to die ; He distinctly and plainly says so Himself. He said, " Why do you call me good, no one is good but God." The man who called Christ good was, in his mind and heart, ad-

dressing a *human man* like himself ; he *was not* addressing the *Word* which was in Christ, and the word which was God.

Having read that there are some who say that there is no God, and that Christ did not make Christianity, but that Christianity made Christ, and that women preachers preach Christ, we wish to say that women can receive into their minds the truths of God better than men ; and God is nearer to woman's soul and mind than to man's. And, doubtless, since unbelief has attacked belief, Christians will have a greater mental activity in the future to defend their faith—for the religion of Christ will *not* fail. We are told in the Bible that before this world is destroyed that there will come "a *falling away* of the faith first," but we are also told that at Christ's second coming, "He will find faith on this earth."

What kind of an argument is it that Christianity made Christ ? History tells us that Christ lived ; it tells us when and where He lived. This then is a foolish saying, with no sense in it at all, that "Christianity made Christ." And as to there being no God, and no modern mental activity but with those who say there is no God, what are we to think when the mental activity suddenly gives way, in an unknown manner, and when those who make

such boasts lose their minds and reasons, and live on in the body with lost minds. Will their modern mental activity help them then? And yet this thing, losing his mind, can come to every one. We say above "those who *say* there is no God," for we do not believe that there exists a living thinking person on this earth, who is in his right mind, but who *inwardly*, in some secret corner of his soul or mind, *knows that there is a God*. More the sin, therefore, in trying to make others disbelieve in God!

"ART THOU A MASTER OF ISRAEL AND KNOWEST
NOT THESE THINGS?"

Are we Christians and we know not the deep meaning of Christ's teachings? When Nicodemus went by night (because he feared the Jews because they would turn him away from the synagogue) to ask Spiritual questions of Christ, he first made a confession of his faith in Christ. "We know that Thou art a teacher come from God." Jesus said to him "Except a man be born again he cannot see the kingdom of God." Nicodemus knew only of the animal birth; and Jesus tells him "that which is born of *the flesh is flesh*, and that which is born of *the Spirit is spirit*." Here are two things very distinct and very *separate*. You can be born of the flesh and have no Spirit life. Jesus here takes the *wind* as a symbol to make Nicodemus understand the birth of the

soul. "Thou canst *not tell* whence it cometh and whither it goeth;" you know not from where your soul or spirit comes nor can you tell where it is to go when it leaves the body of flesh—the body of flesh inherited from animals, and through animals inherited from Satan, which is sin. *The soul born of spirit*, which is from the breath of God. Breath is air. Air is motion, like wind, and bloweth where it listeth; thou canst not hear the sound. Your soul can hear the guidance of the *Spirit* in your conscience; but you cannot tell or know whence it cometh.

Jesus said to Nicodemus that he, Christ, spoke of what *He knew* and testified to what *He had seen*, and we receive not this witness. Christ had told them a great many earthly things and they believed not. And here was one: the body of flesh was animal. The soul within it must be born of water (baptism) unto God, and of the Spirit, the soul or reason given by God, our soul or Spirit given by us to things of the Spirit. If this is not so, you cannot enter into the kingdom of God. That is, you *can not* understand the things of God, *or* receive them. And if you cannot understand these earthly things of God, how then can you understand heavenly things? This is what Christ said to Nicodemus, "How shall ye believe if I tell you of heavenly things?" In what

way would we believe them, and no one could tell us of those heavenly things but Christ. "No man had been in heaven but he who *came from Heaven*," came to be a son of mankind, so that he could save mankind, the descendants of animals and of Satan or Sin. Christ here refers to Moses, the lifting up of the serpent in the wilderness [read the story in the Bible] and all who believed were cured and lived. So all who believe in Christ will be saved from death and will have eternal life. We believe this to mean the life of the soul, and not of the body, as Christ has said, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Certainly the body of flesh *must* die.

OBJECTIONS.

In reading what we have written, you will say, as so many women have said to us, these words: "But my father and mother were so and so." So that what we have written can not be so. Let us first say to you, that your father and my father have nothing whatever to do with this, unless you can trace your generation *back* thousands and thousands of years, as far back as Cain and Seth, or before Adam and Eve. If so, your generation comes under what we have written. We are descendants of animals in the body of flesh, "that which is born of the flesh is flesh." Do you call *cannibals* men or ani-

mals? Are they in the image of man or the image of God? They feed upon their own kind; so do some animals. I do not think *all animals* would eat their own kind. Will a horse eat a dead horse, or a cow a dead cow, and so on? Yet mankind eat mankind.

If we read in the 8th chapter of St. John the answer Christ gives the Jews who boasted that Abraham was their father, we will see that Jesus says to them, "I know that ye are Abraham's seed;" and yet He tells them "ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it." Now, as evil came to this earth when Satan fell from heaven, and we in the flesh descend from Satan, these words of Jesus, we think, explain why evil is in us; why mankind left to nature do evil rather than good. Jesus allows that those to whom he was speaking were Abraham's seed—the chosen race—and yet they were children of the devil. The devil was a murderer from the beginning! we understand this to mean that he is the cause that death must come to all earthly life. "The lusts of your father ye will do," we think means, as the sin of

Satan was the act of creating a child in his image, his descendants will never, on this earth, escape the necessity of it, from the lowest animal or object in which there is earthly life, to the highest. Those who are able to rule their earthly dwelling-place—the body of flesh—are the strong souls of God. Christ has said that in heaven there is no marrying, and that the souls which leave their earthly dwellings are in heaven as the angels of heaven ; and He also said that as long as the world lasts that here there will be marrying and giving in marriage, creating a child in their own image. Christ also tells these children of Abraham that *as* their father the devil is a liar, and the father of it, they cannot believe the truth He tells them. Our flesh, by nature descending from the devil, prevents our receiving the truth which Christ came and gave us. And He tells them plainly this, “your father Abraham rejoiced to see my day, and he saw it and was glad. Before Abraham was I am.” Abraham in the flesh was dead, but Abraham in spirit or soul was in heaven ; it was from there he saw the birth of Christ on this earth ; it was from there he saw the pure spirit, which was the son of God, who is a spirit (Christ tells us God is a spirit and those who worship Him must worship Him in spirit), and Abraham saw this pure Spirit come to dwell in the flesh which had descended from

Satan. He hesitated not to take upon Himself this flesh, and to overcome the temptations of the flesh for the sake of saving mankind—and showing mankind the only way to escape from the sins of the flesh inherited from the devil in the flesh ; and to save their souls alive, that living spark, or the soul from God which Satan had in heaven (Satan fell from heaven,) and which spark lives forever. Abraham, seeing the hope brought to this earth by this glorious Son of God, “rejoiced to see it”—this Son of God who lived in heaven before Abraham was.

Now, those who believe in the miraculous birth of Christ believe this. The purest part of mankind is woman. From woman alone Christ took his human body, and woman receives His teachings and His truths more readily than man, more deeply than man, more truly than man ; therefore she is more fit than man to teach them and give them to others.

OUR DESCENT FROM WHAT WE CALL THE LOWER ANIMALS.

As Science has decided that such is the case, when we come to look at it in that light, how plainly we see that it is so. Have you never noticed some strong resemblance to some animal or bird in the features of some man or woman, and also in the character or disposition of animals and men and

women—all animals are not alike, nor are all men alike, nor are all women alike.

The lowest animals fight each other ; so do the highest. We are witness to birds of one kind fighting for a nest until one overcame the other. As we watched the strange sight, we thought how exactly like two men fighting. Think what a spectacle this earth must be to One who sees the lowest insect up to the highest animal—mankind. *All* are fighting, killing each other, eating each other ; if not under the plain sense of the word, none the less the fighting and killing goes on. And Christ came to tell us that as such we are not fit for the Kingdom of Heaven. To follow His example, when on this earth, means simply to kill our natures inherited from the animals, to kill self. This is the hardest thing for human nature to do, and has only truly been done *once* on this earth, and the human flesh which did it held within it the pure Spirit we call the Son of God.

THE MANGER.

The manger indicates, that the Holy Spirit of God had come to dwell in a human body descended from lower animals ; and by doing so, gave to human men and women the power to become children of God by their own free choice. In no other way could the descendants of Satan ever return to

heaven—eternal death, eternal banishment from Heaven was their just fate. The laws of Moses began the battle between the bodies of clay inherited from Satan, and the spark of life—the soul—which having once lived in Heaven (before the fall of Satan) can never die. Generation after generation at last found, born of flesh, a *virgin*, pure enough to be the Mother of Christ's earthly body, in which dwelt the Holy Spirit of God—the *Word which was God*, and which dwelt among men.

Now, who will say that he has not sin within him? Where did he get sin, if not from Satan? Certainly, we can not say that God gave us a nature of sin. Had God made Adam and Eve perfect, they could not have sin. But Adam and Eve simply indicate man and woman at the time that the descendants of Satan had arrived at the forms of man and woman. In their flesh they had the *sins* of their father, the devil; and to the end of this world their descendants will have to fight the sins inherited from the devil. God has sent them many helps to rise again to Heaven, but the greatest help was in the great sacrifice of a pure and Holy Spirit of God descending from Heaven to dwell for a time in flesh of this earth. And this earth, and all in it, belong to Satan—the prince of this world owns it, and all the glories

of it. The soul which endures to the end, the same shall be saved.

MY SOUL'S ANSWER.

Come, my Soul, the world has attacked your Lord and Master ; what have you to say about it ?

I have this to say ; I wish I had the pen of a ready-writer, to tell you plainly what I *think*. My Lord and Master has bid me *think*. I have life in my Soul, I should think out for myself all truths ; I can read and study the Bible for myself, I can read all books for or against my Lord and Master and the truths He came to give us who are on this earth. I can hear sermons, and read sermons written by different thinkers—of different Churches ; so as to glean the truths from each. If I am well practised in this, I will readily catch in my soul the best of all, and let the rest go by. I know that I am shut up now in a body of flesh and blood. This body of clay has come from sin ; it has within its nature nothing that is good ; it torments me, it plagues me, it hinders me ; it is its nature to do so, for being sin it hates good, and I hate it. I take care of it for one reason only—that is, Christ my Lord and Master has sanctified the human body by dwelling in a human body Himself, and by doing so, made that body sinless.

We are not the image of God in our human

natures. Our human bodies come by sin. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Whoever wrote the 51st Psalm understood that his body of clay was of sin. Satan (Sin) whom Christ said he saw *fall* from Heaven (which I think is the place we call Eden), was banished to this earth broken in pieces. But *life*, which cannot die—the life which once lived in Heaven (Eden) is the life I mean which cannot die—began the life of this earth as low and small as life can be and be life—a *pulse*—perhaps a pulse in mud, water, lower than a worm, but a pulse, a pulse of life. From a plant it grew to be an animal, clothed in hair, feeding on grass, and when it became in shape as men and women it was called Adam and Eve. Up to this time they were the descendants of Sin (Satan)—soulless. The *life* within them was an atom from Heaven. We inherit our flesh and its sins from Satan ; our Spirits from God ; hence this endless struggle within us between good and evil. "The law of the flesh, and the law of the Spirit." When we wish to do good, evil is with us. We received our souls, when God gave them life, by the breath of His Spirit ; then mankind became a *living soul* within the human body, emerged from clay and was called then Adam and Eve—a race above the other animals by virtue alone of the living soul,

The evil, the sin, which we inherit from Satan (Sin) will fight on, until the death of the body which we have from Sin, and the soul will conquer, so far as we let it fight its own battle ; it cannot die—it is from God. But we can let it grow within us to a glorious height or stunt it ; but we cannot kill it—it will live forever.

We are told in one place in the Bible, “ then men began to call upon the name of the Lord.” They had not done so before, being brute beasts they had no souls, so could not call upon God, who is a Spirit, and they who worship Him must worship Him in spirit and in truth. We have said before that the sin of Satan was the sin of *creating*, and as no one but God can create *good*—“ None is good but God.” Satan created evil, and continued on this earth to create evil, therefore our bodies are evil. Sin is in the world in that way—“ The Prince of this world ” is Satan—it will always be here. As long as the world lasts, Sin and evil will fight the good that is in the world and in us. Our souls conquer at last only by the death of the body of clay. Evil cannot enter Heaven ; our bodies and their laws are of Satan ; and in a body, the same as ours, though without sin, being born of a pure Virgin, Christ—my Lord and Master—conquered Satan. Tempted like as we are by sin, He conquered in the wilderness.

This is our double nature, flesh and body, inherited from Sin (Satan) when it fell from Heaven, and the spark of *life*, our souls, our other nature, which cannot die, and which struggled to find God again through many dark years, and many dark ways, until Christ in the mercy of God, took compassion on these children of sin and came to dwell in a body of clay, of flesh and blood, the same as ours, but without sin, because the body of clay which He took was *not* created by the *double* nature of sin. At the same time it was flesh and blood and could be tempted as we are. Think, says my Soul to me, of Christ's great love for you and others, to take as a dwelling-place a body such as yours, our body of sin, and by His holiness sanctify my body so that the soul within this body might *live and grow*. Watch, therefore, that your body of sin, which you inherit from Satan, gain not the victory over your soul.

THE APPEAL.

We have seen how *sin* came to this earth, with the consequent sufferings and sorrows, the origin of *Sin*—in other words Satan, the Devil, the serpent, lies and murders—and that we in the *flesh* have evolved through many stages from Satan to our present state, and we have seen how responsible we are for all the sufferings and sorrows on this earth which come to others and to ourselves, and how

unjustly we accuse God of all these sufferings and sorrows of which we alone are the cause through ignorance. We have seen how vain are the efforts of the flesh to overcome evil with good, also how slow we are to comprehend all that Christ has taught us. And we understand the reason of all this to be the unceasing efforts of Satan in our flesh to prevent our souls, or the living spark of life from God, which is within us, from guiding our flesh and minds into the only *way* by which this spark of life can return to Heaven. We have seen that unless by study, and effort, and will, we ourselves, and not another must gain knowledge and understanding and strength to comprehend what Christ came to teach us ; we must conquer ourselves, we must rule ourselves, if we wish to overcome the Satan and animal within us. We see that we are fighting on the enemy's land. This world and all the glories of it *are Satan's*. We in the flesh are Satan's. We have but a *small* spark of the true life within us. Then, if we wish to be victorious, we cannot lose a moment, we cannot cease to pray for help from God ; every effort, every thought, every motive must be with the view of saving the spark of true life which we get from God.

We have seen God's great compassion, great mercy, great love, *in coming by Spirit* to dwell in the

flesh as a human being, whom we know as Jesus Christ—and as God could not dwell in the flesh wholly descended from Satan, the body of flesh was born of a *pure virgin*. And to indicate that the body of flesh had evolved from animal, the birth was in a manger. Will not this thought take from us all earthly *pride*, and also make us realize God's *great compassion* towards our struggling *souls* for the life immortal.

We know that flesh and blood cannot see God and live ; therefore God came to us in flesh and blood to tell us *in words* the only *way* that we can live ; and He told us through Christ all that we could understand of that way, if we will only try to understand the words spoken by Christ and given to us by those who heard Him. But we should not forget that each one of us, and *not another*, should study these words and works of Christ for ourselves, and with free minds understand them in our own minds and spirits to our own profit, for the things of the Spirit are deep and are to be *thought* out by the Spirit.

Refuse not the compassion and love and good-will of God, which He offers us through Christ. Tremble and think of the consequences of refusing to hear and believe ; the consequences are our *own* making, not God's—the evil and sufferings we *make*

for ourselves, *not God*. The laws of God are just, and we know are not to be broken, and will be fulfilled. No miracle will be performed for us. If we break these laws, if we scoff, if we make efforts to create evil, we will succeed, easily, swiftly, surely ; for Satan is in our flesh, and this world is Satan's. Also, the *consequences* of all this will surely be ours—sufferings, sorrows, and the loss of Heaven.

How much has Christ done towards refining, civilizing this world ? We must first see how these things stood at the time that Christ came to this earth.

Revenge was thought to be just and honorable—an eye for an eye, and so on, rejoicing when they see the vengeance, saying we shall wash our footsteps in the blood of the ungodly. Great pride of supposed goodness, saying, I thank thee God that I am not like others ! Also, the poor were despised because they were poor. Great pride of supposed knowledge, saying, “ Dost thou teach us ! ”

Now Christ taught us that *revenge* is sinful ; also to revile when reviled, is wrong ; to *take* the uppermost seat at a feast is not to be done. Certainly this is teaching courtesy. To say, Peace be to the house you enter, is to wish it well and to all who dwell in it ; no envy, no hatred, no malice to the household must dwell in your mind or heart towards those in it.

Now let us see the way that the Jews understood God : 1 Chronicles xx. David had conquered their enemy, the people of the city Rabbah. "And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes." Now compare this with the way Christ understood God, and taught us to understand God : Love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you. Be merciful, judge not, and Christ here says, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy." So it was understood to be the right thing to do, when Christ came to this earth ; that is, to hate your enemy. What a change in morals and refinement is this teaching of Christ—"love your enemy."

Has any one taught us higher teachings than the teachings of Christ ?

Divine.

Those who only believe in the human nature of Christ, and deny his Divine nature, cast upon *themselves* great reproach, and they prove before the world that they are cruel and wicked ; for what one human man can do, another human man can also do.

Christ, by his touch, cured the sick of leprosy and plagues, gave sight to those who were *born blind*,

gave life to dead bodies, called back the departed soul to re-inhabit the body of clay. Jesus' answer to those whom John the Baptist sent to ask him, "Art thou he that should come, or do we look for another," was this: "The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Some say that these things were done by a man, the same in nature as themselves. Then, if this is so, why do they not do these things? Are they so cruel, so hard, so wicked, so wholly Satan's, that they take pleasure in seeing these sufferings, all of which are part of Satan, and caused by our flesh inherited from Satan? Or, do they say that they do not believe that such a person as Christ ever lived on this earth? Then they allow that whoever wrote the life of Christ, in what we call the Gospels, whoever the man was, he was divine, otherwise he could not have created in his mind a life such as Christ lived on this earth.

Human and Divine.

At the crucifixion the double nature of Christ was plainly shown: for what is *of God cannot die*. It was necessary, Christ himself tells us, that His body should die, the same as our bodies must die, for it was a body like unto ours in which Christ dwelt.

Unless our bodies die we cannot return to Heaven, for our bodies of flesh are of Satan, they are created by Satan banished from Heaven ; they must die or our imprisoned souls cannot return to Heaven.

Therefore, we think (with all reverence, and love for our Saviour) that at the death of Christ on the cross, his cry, " My God, my God, why hast thou forsaken me !" shows us that it was His body in the flesh which then died. The Divine for that moment withdrew. *For what is of God cannot die.* Therefore, Christ knows what it is for us to die in the flesh, having died in the flesh himself.

We do not think that Christ's cry was " My power, why hast thou left me !" for Christ on no occasion boasted of *His power*. He knew that He had power, for He has told us that He could call for legions of angels, if He wished to do so. We know by His life that He never did so. *Power* is what mankind loves and gets when it can—power over the masses of people ; and man can only get this power by keeping the people in ignorance and gaining knowledge himself, and locking it up from others. Christ gave knowledge ; He taught others ; He taught the masses of the people. He urged all to learn, to give up ignorance, to listen and understand what He told them. He never lost power, and He never used it for Himself.

It was His double nature to which He referred when He said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man (Christ in the flesh) it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come."

Also, we think that Christ bore the indignities which were heaped upon Him in this world before His death, as an example of what the body of flesh must suffer. He had taken the body of flesh, and borne *all* the sufferings which such a body must suffer from Satan. Can any of us willingly suffer in silence? With a knowledge such as Christ must have had, that at any moment He could be defended from it and not use the knowledge, but bear all to the end, what would our *vain pride* make us do, when these *indignities* came upon us?—our pride of our bodies, which we inherit from brute beast and Satan?

And yet Christ, in the flesh, bore all these things for our Salvation! The body descended from Satan is worthy of these indignities, and it is of these bodies that we are so proud and vain. And Christ suffered them all for us! He was in the human body

only for our sakes. It was like unto our bodies, and must suffer the same if Christ used not his Divine nature to defend it. He did not use His Divine nature until after the death of that body of flesh, and then, having dwelt in that body, and being Lord of life, the body could not decay as our bodies, being so purified by the spirit of God which dwelt in it, and the true life in it returned to it, and this earth, which is Satan's, held it not.

BOOK II.

THE DOTTED WORDS IN THE HEBREW
BIBLE.

[61]

THE DOTTED WORDS IN THE HEBREW BIBLE.

In the Old Documents and the New Bible, by J. Paterson Smyth, L. L. B., B. D., I read the following :

“ In the account of Esau’s meeting with Jacob, we are told (Gen. xxxiii. 4) that he fell on his neck and kissed him—and the words ‘and kissed him’ are marked thus by these mysterious dots, which remain to this day in our Hebrew Bible.”

I cannot read Hebrew, but I think the dots mean more than they are supposed to do. May it not mean, Judas kissed the Christ and so betrayed him ? We are to search the Scriptures, as they testify of Christ. I wish I had all other words so marked in the Hebrew Bibles, to see if they do not also testify to the signs of knowing Christ.

The author of the above book in telling of how an ancient and valuable copy of the Scriptures was effaced by a piece of pumice stone, and the parchment used for St. Ephriam’s discourses, says, “ en-

thusiastic admirers are generally ladies," so if a woman effaced the Scriptures years ago, a woman now will do her best to make the Scriptures plain, and clear words to the praise of Christ.

Mr. Smythe also says in chapter on "Ancient Criticism": "They attempted, too, a crude sort of Biblical criticism, such as marking in a certain way words about which there was something peculiar. The reader, perhaps, will wonder how this can be known when no one even of our most ancient writers has ever seen one of these vanished copies. He will find, however, in the following period of the history, that the copyists there make notes about certain dots and marks which had been transferred into their manuscripts, from earlier times, and which were so ancient that their meaning had even then become completely lost.

"Some of their guesses at the meaning are rather amusing. For instance, in the account of Esau's meeting Jacob, we are told (Gen. xxxiii, 4) that he fell on his neck and kissed him, and the words 'and kissed him' are marked thus by these mysterious dots. Some of the old commentators were greatly exercised in mind about the explanation of this. One thought they denoted that the kiss was sincere, another that it was not sincere, another that the dots represented Esau's teeth,"

I agree, therefore, with the scribe who thought the kiss was *not* sincere—since I think it to point out Judas' kiss given to Christ as a sign, when he betrayed Jesus unto death. And if the ancient Jewish authority attributes the marks to Ezra, and that Ezra when asked about the dots, said : “When Elijah comes, if he asks why I wrote down that word, I will answer, ‘I have already dotted it,’ ” I think he must have answered, that he was *inspired* to dot the words—so dotted them as we now have them dotted in our Hebrew Bibles to this our day. Though I do not believe every word in our Bible is inspired, I believe the spirit of the Bible, the essence, as it were, of the Bible, is inspired, and these dotted words, if they mean what I have tried to show them to mean, if it is so, then they certainly were inspired, so many years before Christ lived on this earth, if they were written so long ago, then they who wrote the words and dotted them were inspired—and inspired by the Spirit of God.

I may have made mistakes, as I do not know one word of the Hebrew, but I have tried to do this much, in hopes that some learned Hebrew scholar will take up the work and perfect it—for there are many more dotted words in the Hebrew Bible—dotted with one dot, so far as I can make out.

This is only an attempt by a woman, who knows

her Bible, but who does not know one word of Hebrew. With the help of an old Hebrew Bible, and her English Bible, she has tried to replace in this world what a woman effaced "with a piece of pumice stone" years ago.

Words with the mysterious dots in the Hebrew.

What I find them to mean in the New Testament.

GENESIS.

CHAP. 6, VERSE 9 :

Noah was a just man,	The Virgin Mary de-
perfect in his generation.	scended from Noah, and
And Noah walked with	she was the human
God.	Mother of Christ.

CHAP. 12, VERSE 1 :

The Lord had said	The Lord said to
unto Abram, Get thee	Joseph, Arise and take
out of thy country, and	the young child and his
from thy father's house,	mother, and flee into
unto a land that I will	Egypt.
shew thee.	

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 12, VERSE 10 :

<p>Abram went down into Egypt to sojourn there.</p>	<p>And Joseph was there with the child until the death of Herod, as it was spoken by the prophet : “ Out of Egypt have I called my son.”</p>
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VERSE 20 :

And Pharaoh sent him away.

CHAP. 18 :

<p>The Lord appeared unto Abraham in the form of <i>three</i> angels, as three men. They told him that nothing was impossible to God—that Sarah in her old age should have a son.</p>	<p><i>Three</i>, the Father, the Son, the Holy Ghost. Jesus has told us that nothing is impossible to God. Elisabeth, mother of John the Baptist, had a son in her old age.</p>
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CHAP. 23 :

Abraham's purchase Joseph of Arimathæa

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

of a cave for a sepulchre.	took the body of Jesus and laid it in a sepulchre that was hewn in stone.
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CHAP. 26, VERSE 19 :

And Isaac's servants digged in the valley, and found there a well of springing water.	Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." This woman said : " I know that .Messias cometh which is called Christ. When He is come He will tell us all things." Jesus said unto her, "I that speak unto thee am <i>He</i> ."
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Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 28, VERSE 11 :

And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep.

Jacob's dream—he saw with his spirit what he could not see with his flesh, that the soul can communicate with God. The ladder by which the soul reaches heaven is Christ.

Sleep means the death of the body, not of the soul.

VERSE 12 :

Jacob in his dream saw a ladder set up on the earth, and the top of it reached to heaven ; and behold the angels of God ascending and descending on it.

Jesus said, “ Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

CHAP. 33, VERSE 4 :

Esau ran to meet Jacob, and kissed him.

Judas betrayed Jesus Christ with a kiss.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 37, VERSE 9 :

Joseph's dream—"I	All will be put under
have dreamed a dream	the feet of Christ—the
more, and behold, the	sun and the moon and
sun and the moon and	the stars.
the eleven stars made	The eleven tribes will
obeisance to me."	make obeisance to the
	tribe in which Jesus
	was born.

CHAP. 41, VERSE 10 :

Pharaoh's chief butler	The disciples of Christ
remembers Joseph, still	remembered after His
in prison, and tells how	death all that He had
he explained dreams, and	told them, what He had
that the interpretation	explained to them, and
came true.	that all had come true.

CHAP. 45, VERSES 11, 17 and 18 :

Joseph sends for his	Christ leaves heaven to
father and brethren to	come to this earth to save
come to Egypt, to save	those who are His from
them from poverty.	poverty of spirit.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

GENESIS—CONTINUED.

CHAP. 44, VERSE 19 :

Judah offers himself to suffer and die, so as to save his brethren.	Jesus Christ offers Himself to suffer and die, so as to save those who are His brethren.
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EXODUS.

CHAP. 6, VERSES 1 and 14 :

God speaks to Moses.	Jesus leads us to God.
He will lead them from Egypt to the promised land—He tells Moses that he appeared to Abraham, Isaac, Jacob.	He goes before us—to the promised rest. Christ said, "Verily, verily, I say unto you, before Abraham was, I am."

CHAP. 10 :

And the Lord said unto Moses, Show these my signs before Pharaoh.	The signs of Jesus were shown before Jerusalem, and the Jews.
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Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

EXODUS—CONTINUED.

CHAP. 14, VERSE 16 :

The Children of Israel	The baptism of Jesus.
go through the Red Sea.	

CHAP. 18 :

Jethro, the priest, givest	Jesus, our Priest, gives
counsel to Moses.	counsel to His disciples.

CHAP. 20 :

The Ten Command-	Jesus also said we
ments.	must keep them.

CHAP. 25, VERSES 1, 2, 19 :

Of giving willingly.	Jesus gave Himself
An offering of the heart.	willingly, and is above
The mercy seat.	the mercy seat.

CHAP. 26 :

The veil of the taber-	When Jesus died, the
nacle.	veil of the temple was
	rent in two. God was
	no longer hid from those
	who saw Him in Christ.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

EXODUS—CONTINUED.

CHAP. 30, VERSES 10, 11 :

Aaron shall make an atonement most holy unto God. Christ's atonement is most holy unto God.

CHAP. 34, VERSES 22, 35 :

The firstlings redeemed with a lamb. Christ is the first fruit, first risen from the dead ;

And Moses put a veil on his face. He is the lamb which redeemed us.

God's face is veiled from us, except in Christ.

CHAP. 37, VERSE 43 :

Seven lamps. Seven churches of Christ.

LEVITICUS.

CHAP. 6, VERSES 1, 25 :

If a soul sin— There are to be no more

In the place where the burnt offering is killed, shall the sin offering. burnt offerings. Christ has died as a sin offering.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

ing be killed before the Lord. It is most holy. His death before the Lord *is* most holy.

CHAP. 9 :

Sin sufferings.

Christ died to save us from sin.

CHAP. 11 and 12, VERSE

27 :

What goes on all fours is unclean. Bring a lamb or two turtles, two young pigeons, for an atonement.

A child of flesh is therefore unclean.

Mary, the Mother of the human body of Christ, kept this law.

Christ took upon Him our human flesh. He tells us that His soul was sanctified by the Father, and sent into this world of sin.

By taking our flesh from a pure virgin, He was able to die in the flesh for our atonement.

Words with the mysterious dots in the Hebrew.

What I find them to mean in the New Testament.

LEVITICUS—CONTINUED.

CHAP. 14, VERSE 28 :

Cleansing with oil.

God's laws for cleansing the body to make it more fit as a dwelling-place for the soul.

CHAP. 16 :

The high priest must enter into the holy place, the sin offering, the scapegoat, the yearly expiations.

All refers to Christ. He is our High Priest, He has entered the holy place.

CHAP. 19, VERSE 30 :

And the Lord spake unto Moses, saying, "Speak unto all the congregation, and say unto them, ye shall be holy, for the Lord your God is holy. Ye shall keep My sabbaths, and reverence my sanctuary. I am the Lord.

Christ preached to the congregations—multitudes in many places. He said, "Make not My Father's house a house of merchandise. My Father's house is a house of prayer."

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

LEVITICUS—CONTINUED.

CHAP. 21 :

The priest must be Christ our High Priest
holy—must not have a had no blemish.
blemish.

CHAP. 25 :

Redemption by the Christ is our redemp-
priests. tion.

CHAP. 26, VERSE 33 :

And I will scatter you Christ foretold the
among the heathen, and destruction of Jerusa-
will draw out a sword lem. Behold your house
after you, and your land is left unto you desolate.
shall be desolate and
your cities waste.

NUMBERS.

CHAP. 4, VERSE 35 :

From thirty years old And Jesus Himself be-
and upward even unto gan to be about thirty
fifty, every one that en- years of age. And He
tereth into the service preached from the pro-

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

for the work in the tabernacle of the congregation.

phet Esaias. The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor. He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Then Jesus said to them who heard him, "This day is this scripture fulfilled in your ears. The prophet Esaias spoke this of Christ."

CHAP. 8 :

And the Lord spake unto Moses.

Christ's age is given when He began to

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

The lamps, the age preach.
and time of the service We should follow this
of the Priest. rule.

[This may also mean Christ kept the Pass-
our Chapter 9.] over.

The Passover is com-
manded again.

CHAP. 13 :

And the Lord spake True priest must be
unto Moses. called to preach by God.

The names of the men
who were sent to search
the land.

CHAP. 17 :

Aaron's rod. Christ the son of
David.

CHAP. 19 :

The water of separa- The uncleanness of a
tion made of the ashes of dead body, be the body
the red heifer. man or beast.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

CHAP. 22 :

And the children of Israel set forward. The story of Balah and Balaam—read Balaam's parable in verses 19 to 25—in our 23d Chapter—"God is not a man that He should lie, neither the son of man that He should repent ; hath He said, and shall He not do it?"

VERSE 40 :

And Balah offered oxen and sheep. This is a strong proof of inspiration. The man could not speak any words but those God gave him to speak concerning Israel's people.

CHAP. 26, VERSES 9, 10, 11
and 41 :

Those who strove against Moses were swallowed by the earth Those who strive against God will be destroyed. Their children

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

NUMBERS—CONTINUED.

with Korah. The children of Korah died not. if they obey God will not die.

The sons of Benjamin
after their families were
45,600.

CHAP. 30 :

Vows are not to be broken. Moses told the children of Israel all that the Lord commanded Moses. In the New Testament I find vow not at all, but if you make a vow keep it.

CHAP. 33 :

The journey of the Israelites. Our life on this earth is only a journey.

DEUTERONOMY.

CHAP. 4, VERSES 22, 23 :

Moses—"But I must die in this land." He tells them: Take heed unto yourselves—make Christ died on this earth in the human body, that we might live in heaven.

Words with the mysterious dots in the Hebrew.

What I find them to mean in the New Testament.

DEUTERONOMY—CONTINUED.

no graven image which
God has forbidden thee.

He told those who believed Him, to take heed unto themselves, that they keep His commandments.

VERSE 25 :

The testimonies, the statutes, the judgments.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me. Of righteousness, because I go to My Father, and ye see Me no more. Of judgment, because the prince of this world is judged.

CHAP. 8, VERSES 11, 12

Beware that thou forget not the Lord thy God, in not keeping His commandments, and judg-

And Jesus looked round about, and saith unto His disciples, how hardly shall they that

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

ments, and His statutes, have riches enter into the
lest when thou prosper kingdom of God.
in everything thou for-
get God.

CHAP. 10, VERSE 10 :

Moses and I stayed in	And Jesus was in the
the mount forty days and	desert forty days and
forty nights, that the	forty nights, bearing the
Lord would not destroy	temptations, that the
thee.	Lord would not destroy
	us.

Either CHAP. 12, VERSE 26, OR CHAP. 13, VERSE 26 :

Holy things in a holy	Give not that which is
place.	holy unto dogs.
Directions about	Cast not your pearls
money.	before swine.
	Give money to the tem- ple of God.

Words with the mysterious dots in the Hebrew.

What I find them to mean in the New Testament.

DEUTERONOMY—CONTINUED.

CHAP. 18, VERSES 17, 18 :

And the Lord said unto me : They have well spoken. I will raise them up a Prophet from among their brethren, like unto Moses, and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

Jesus Christ is the Prophet. He goes before us in spirit, as Moses led the people from Egypt. He was of the Hebrew people. He was the *word* of God. He spoke the words of God.

Jesus saith, " My meat is to do the will of him that sent me and to finish his work."

" As the Father gave Me commandment, even so I do."

CHAP. 22, VERSES 10, 11 and 12 :

About garments—not of woollen and linen together.

They parted the garments of Christ when they crucified Him.

Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

CHAP. 26 :

Offer the first-fruits to God, and remember that God had given them a land to dwell in, and be free.	Offer your first thanks to God from a pure heart, and remember that He made us free by Christ.
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CHAP. 29 :

Moses exhorteth them to obedience by the memory of the works they have seen.	Christ said: The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.
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CHAP. 30, VERSES 8, 9 :

God will bless and have mercy upon all who keep His commandments and statutes.	Those who keep the words of Christ will God bless and have mercy upon.
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CHAP. 31 :

Moses spake to all Israel. Told them his age,	Christ foretold how He must die, and also said it
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Words with the mysterious dots in the Hebrew. *What I find them to mean in the New Testament.*

DEUTERONOMY—CONTINUED.

and that he had been told by God that he himself would not go over Jordan, but that they would go to the promised land and possess it. was best for those who loved Him, for then He would send them the Holy Ghost.

CHAP. 32 :

Moses is to die in Mount Nebo. Jesus Christ died on Mount Calvary.

CHAP. 33 :

Moses blessed the children of Israel before his death. Christ, "while He blessed them, He was parted from them, and carried up into heaven." And He also said: "Go ye, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

BOOK III.

THE RELIGIONS OF THE EAST OF THIS DAY : WHAT THEIR ROOT DECLARES THEM TO BE.

[87]

THE RELIGIONS OF THE EAST.

BUDDHA.

If Buddha was born about 620 B.C. and died 543 B.C., he must have taught his disciples that Christ was expected to come to this earth, and he must have told them when to look for Him. And these disciples taught others, as they were taught.

So, this being true, "the wise men from the *East*" came to find Christ at the right time.

"Where is He that is born King of the Jews, for we have seen His star in the East, and are come to worship Him?" The star which they saw in the East went before them, until it came and stood over where the young Child was; when they saw the star they rejoiced with exceeding great joy.

Certainly these wise men expected Christ, they knew of the prophecy of Christ's coming.

Now the Buddhist's say that Buddha was a wise man, pitiful, and honored; and in their ignorance of Christ, they call Buddha the saviour of the world.

They knew a Saviour was promised, and that a star would lead them to find Him. So in their book of legends they speak of a star about the time of the birth of their Buddha, and many other things which were prophesied about Christ, which proves that they knew of the prophecies of Christ.

How is it that they missed receiving Christ—that is, understanding about prophecies ?

Their wise men who returned from Jerusalem must have carried home the news of the birth of Christ.

If the Buddhists compare their Buddha to the true Christ, they will find that their Buddha is without the Divine nature of Christ.

If their religion is so lost that extravagances disfigure the record, should they not strive to look back in their records, and see if it is not Christ whose life and character as a man, whose miracles and death and resurrection as God, whose great mercy and love for mankind as a Saviour they have in their mistake imputed to their Buddha ?

THE KEY TO THEOSOPHY

BY H. P. BLAVATSKY.

Having read the above book, I turn to the New Testament to think and study this book. I find

this : Christ came to this earth by the Divine Spirit ; which strove with mankind, which was dimly seen by men, understood by no people, until Christ the Divine took upon Him the nature of man. Because churches and dogmas have lost their way from Christ's teachings and life on this earth, is no reason that His teachings and life were in vain. The self-sacrifice of theosophy does not equal the self-sacrifice which Christ teaches. The theosophy idea of punishment for evil done by each individual corresponds to the purgatory idea.

All true thinkers realize that evil must have a punishment here and in the next world.

As I believe in individual souls or spirits, I think the punishment will be hereafter in the full perception of the evil we have done, until circle after circle of evil dies away, like the circles made by the stone dropped into the placid lake—they extend very far, but they at last die away. However, we have been told that the soul that sinnest, it shall die.

Now if it is true that these Eastern religions are obscure as to their commencement, there is but one conclusion about it, which is this : The wise men from the East who journeyed to Jerusalem to find Christ, whom they called the King of the Jews, the word king meaning the highest, the head of a

nation, the crown of the only one worthy of a crown. These men knew the prophecies about Christ, they were learned men, and they knew partly what Christ's mission on this earth was to be at His coming, and unless they had been taught of God, and been spiritual men, besides learned, they never would have expected at that time and looked for the Christ. They must have taught when they returned to the East all that they understood as to what the coming of Christ was to mean.

Now the East, not having held fast to the true teachings of these wise men, has lost the simple and plain and beautiful rudiments of Christ's teachings.

It is hard to believe that those wise men after finding Christ whom they had long expected, did not take means to follow and know the life and death of the same Christ whom they had found when He was only a child—try to understand His human and Divine life, human death, and at the last Divine life. The East loosing what the wise men taught them, their religion became obscure.

The theosophists say that they believe the soul, after the death of the body, enters another body here on earth, so as through sufferings to be purified from former sins. As they cannot *know* that this is so, it makes very little difference. We know that nothing is impossible to God, and all thinking souls

know punishment of some kind is due to sin, that sin cannot enter heaven, and that sin makes its own punishment, and *not* that God makes the punishment, and that the soul that sinneth (which is so much worse than the sins of the body) *it shall die*.

No one but the soul and the spirit from God knows that the soul has sin ; between these two is the sin known. This is the inward mind and thought towards God.

Theosophists say that prayer kills self-reliance.

We say on the contrary, prayer, secret and silent, is the only thing to give self-reliance. Prayer is almost always " Help me to do—or not to do, a thing," " Help me to understand and judge rightly," " Help me to act and think rightly," " Give me courage, give me faith," " Direct and guide me," " Leave me not alone, support and comfort me." And we say, " according to our *faith* it will be unto us." If I have a case in which I must act in haste I must in soul ask in haste for judgment as to how I must act. I believe I am guided, and I act. The final result of my action I cannot see at once, but I will see it sooner or later.

Those who have not the habit of making a quick and sudden prayer, may say that prayer kills self-reliance, but others know that it does just the reverse. Theosophy has taken from the New Testa-

ment all that it has of good, and does not acknowledge that it owes all it knows of good to Christ.

IN NATIVE LIFE IN SOUTH INDIA.

BY HENRY RICE.

We find "the Brahmins belong to the Aryan race, and came into South India about the beginning of the Christian era. They are fair featured, handsome and well built, courtly and polished in their manners, but haughty and crafty.

"Now when Jesus was born in Bethlehem, of Judea, in the days of Herod the king, *behold* there came wise men *from the East* to Jerusalem, saying, 'Where is He that is born King of the Jews? For we have seen His star *in the East*, and are come to worship Him.' And when they were come into the house they saw the young Child with Mary, His mother, and fell down and worshipped Him, and when they had opened their *treasures* [what they valued most] they presented unto Him gifts, gold and frankincense and myrrh, and being warned of God in a dream that they should not return to Herod, *they departed into their own country another way.*"

They went to South India, not to the north of India, and the pure faith of the Brahmins at its root was faith in Christ,

Now the wise men who went to Jerusalem guided by a star, perhaps were the Brahmins from India, where it is supposed that every one has a guardian star—or that a star appears in the heavens for the first time at the birth of some important person.

These men had heard through the prophets of the promise that Christ should be born in the nation of the Jews, and after finding the young Child they returned to their country another way.

They did not wait to see and learn by the life of Christ the full meaning of His birth and death, but they carried back this much, that a *Son* had been born who would save the race of mankind from their sins, and through this Son alone mankind would enter heaven. Hence their idea that a man must have a son, and not a daughter, for the sake of eternal life hereafter. This idea can be found in "High Caste Hindu Women," a book written by a Hindu woman—Ramaibai.

Although the code of Manu contains a single passage in which it is written "A daughter is equal to a son" (See Manu, ix., 130), the context expressly declares that equality to be founded upon the results attainable through her son ; the passage, therefore, cannot be regarded as an exception to the statement that the ancient code establishes the superiority of male children. A son is the most coveted of all

blessings that a Hindu craves, for it is by a son's birth in the family that the father is redeemed.

"Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun."—*Manu*, ix., 137.

"There is no place for a man (in heaven) who is destitute of male offspring."—*Vasishtha*, xvii., 2.

If a man is sonless, it is desirable that he should have a daughter, for her *son* stands in the place of a son to his grandfather, through whom the grandfather may obtain salvation.

"Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him who has no sons, in the next world like the son's son."—*Manu*, ix., 139.

Does not this mean that the Hindu race may remember certain teachings and beliefs, come down to them in their early religion, partly lost and not fully understood? Such as, it is by a son's birth on this earth that mankind will be redeemed; through this son we will conquer the world, we will obtain immortality; we enter heaven through the son, but our son is the Son of God. The Hindus seem to have a dim idea of the great truth in what they have to say about life in the next world.

Some day the whole truth may break upon their minds, and they will know that the true Son who redeems the world is Jesus Christ, and by Him alone they will conquer themselves and obtain immortality—and also understand that Jesus raised woman to a great height, far above man, when He was born of a woman.

VISHNU. SHIVA. SURAJA.

These three essences make the god of the Buddhists.

This is doubtless a dim idea of the Trinity.

Then, again, their legend of Buddha giving himself to feed the starving tigress, so as to save the life of the tigress and of her young, is also some dim idea of Christ leaving heaven to give Himself by death to save mankind alive, and a mankind which was not much above a tigress and her young.

Also they say the prince of darkness sought to shake their Buddha's mind. This is doubtless a dim idea of Christ's temptation in the desert.

Their Nirvana means forgetfulness of this life's evil ; they try to explain that their soul as well as their body dies, but that their spirit lives forever. They simply mean, what we believe, that the spark

from God which is in us, be it called soul or spirit, can never die, since it is a spark from God.

In all these Eastern religions, which I have carefully read, I find at the root of them all is the same belief—which is nothing more or less than the religion of Christ—in fact, the best in all is taken from the New Testament—that is, the books written since the New Testament. In the “Key to Theosophy,” they quote from the New Testament, use the words found in the New Testament, and then claim that an older religion than the Christian religion has been quoted by the followers of Christ, forgetting that the Divine nature of Christ *was* before the world was made.

BOOK IV.



REFLECTIONS.

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REFLECTIONS.

"Totemism in the Evolution of Theology," by Mrs. C. K. Barnum in *Popular Science Monthly*, Jan., 1893.

Here we find the old belief that we had animal ancestors. This certainly proves that our belief is not a wild one, and that our researches in the Bible prove the same ; that is, that in our bodies of flesh and blood we descend from animals, and we trace animals to vegetable life, as science shows, and far back to the pulse of life, a broken fragment of the life once in heaven, and found on this earth on account of the fall of Satan—that is, the fall of sin from Heaven, or Eden to this earth.

In all of the above-written Totemism, and in the account of the religions of the world, we see this : the *foreshadowing* of Christianity. No one can travel through Egypt without seeing the dim light of Christianity foreshadowed by the old religion of Egypt, unless one is determined *not* to see it. We think in all these old religions, we see the struggle in the minds of the people to find out God. They

found him not, until Christ came, and by his life and teachings showed us the way to find out God. All the struggles in the minds of the people for light on the subject were slowly answered by the evolution of the mind. The evolution of the human body having ceased, the evolution of the mind commenced ; and this evolution has still much, very much before it now. As *purity* of thought, and *truth* of thought advance ; the expression and features of our face will change ; they will be nobly calm and impressive in expression, what I believe the features of Christ were like,—nobly calm, they must have been, though we are not told anything about it. We are told much about His speech. “Never man spake like this man.” And when He said to the soldiers who came to arrest Him, “Whom seek ye,” and answered them, “I am He,” we are told that these soldiers went backward and fell to the ground. When He spoke these words, we can but think that the face of Christ, as well as the words, caused the fright and terror of these soldiers.

We have just been reading the above, proving the history of those old religions. We have, also, been reading a history which proves to us that our belief—or call it religion if you will—*is true* ; all others before it only foreshadow it. The evolution of the mind finally became ready for Christianity, and yet we

have much, much more to learn; and the Holy Spirit, which Christ promised us, will guide us to a fuller *truth*, so that no law we break will be changed for our benefit.

No matter how sad the case may be, the law will not be changed; as we sow so must we reap, and, alas! as we sow for others, so must they reap.

To expect good from our wrongdoings, is decidedly "*tempting God*," and to do so, we all know, is a great sin.

It has often been asked: Does a good God send suffering to his children? Why is it that not only the guilty, but the innocent so often suffer and have to bear burdens grievous to be borne? We know that children suffer from the sins of their parents and more remote ancestors. The natural laws make it so. Why, then, ask if it is God who has sent the suffering? Let us discriminate and lay not to Providence what is due alone to man's ignorance or to man's sin.

Sickness and death sometimes come from one's own wrongdoing, sometimes from the wrongdoing of others, sometimes from our own ignorance or from the ignorance of others; so that we should not say that the evils are ordered by God, or sent by God to us. We cannot expect a miracle to happen for us.

ST. PETER'S GOSPEL.

In the "Newly-recovered Gospel of Saint Peter," by J. Rendel Harris, we read this : In speaking of the book of Enoch it is said, " It is probable that in some form or other it was part of our Lord's own library." Now, the Spirit which dwelt in the earthly body of Christ, was the Spirit of God, and Christ knew all things by that Spirit, for it is said in John vii. 15, " And the Jews marvelled saying, how knoweth this man *letters* having *never learned*." Christ our Lord, we think, had no library, and learned not as we learn ; for when He was a child He was found in the Temple "sitting in the midst of the doctors, both hearing and *asking them questions*, and all that *heard Him* were astonished at his understanding and answers." He needed no library.

In reading on in this same St. Peter's Gospel, we are glad to see that *a woman*, "blessed Perpetua," in the year 203, had knowledge and learning in Scriptures.

And, again, we read this : " There was unbelief in the humanity of Jesus ; some said there was, indeed, a man Jesus, upon whom the superior Christ descended at his baptism, thus constituting him the son of God ; but they went on to teach, that at the Crucifixion the man Jesus was deserted by the Being who had descended upon him." We do not find this difficult to

understand, if we truly believe in the double nature of Christ, His human nature the same as ours, His Divine nature which was of God. His human nature suffered death, and in His human nature, and *for* it, he spoke the words, " My God, my God, why hast thou forsaken me !" Jesus having died in the flesh (human nature), can be with us in our death; and by that death of His, we *know and are sure*, that He knows what death in the flesh, or human body, is to us.

But when Jesus cried in a loud voice, and said, " Father, into Thy hands I commend my Spirit," it was the Divine nature of Christ which spoke, and by speaking thus he assured us that we have souls or spirits, and that we should give them to God, living or dying. As we read on we find this,—that Christ, when tormented, was silent, as if in nowise feeling pain. We think that being silent does not mean that pain is not felt, it only means great control over the human body. And that is the lesson Christ has taught us ; we are told that when Christ was reviled, that He reviled not again. We are told but once in the Scriptures that Christ ever said anything near a complaint ; and it was this, if it can be called a complaint, " Foxes have holes, but the Son of Man hath nowhere to lay his head." Christ in the flesh was the son of *mankind*, and that human body

had nowhere to lay his head, or rest, on this earth. He came to take a human body so as to be the Saviour of human bodies. We have tried to show how we believe that human nature descended from Satan and brute beasts, and Christ came to be the Saviour of these suffering descendants of brute beasts, destined to perish as brute beasts ; but within these bodies was the soul, and the soul was struggling with the flesh to be free, and to return to Heaven. And Christ came to show us the way back to Heaven, and so be the Saviour of *mankind*.

LOVE AND PASSION.

Love has lived on this earth but *once*. It is the opposite of passion. Though the word " Love " has often been used to express the affections of human men and women, yet there is nothing of love in the affection of a man for a woman, or a woman for a man, or even in the affection of a mother for her child. And why ? Because there is too much of self-seeking in all these affections. It has been proved that if you take a child from its mother as soon as it is born, and she sees it no more until it is a man or woman, that the tender affection, so often called Love, no longer exists in the mother for her child. And, otherwise, the affection is so mixed with self : the child is *her* child ; it gives *her* much pleasure ; often the same as a

doll would give a child pleasure. She can see no faults in it, *because it is her child*. Nor is her affection for it as strong when it becomes a man or woman. It is self-pride that makes her wish the child to do well in the world. Her instincts to feed it, care for it, and defend it, are exactly the same as the instincts in animals—the lioness, the tigress, what will they not do for their young?—they feed them, they care for them, they fight for them.

The affection of sisters and brothers depends upon their being together when young ; a family pride which is praiseworthy, and which does not always exist ; for often a jealous feeling between them mars the family pride. Yet, even in the last case, they sometimes stand by each other, above all when it is best for *self* to do so—a three-fold cord being stronger than a single cord. But *self* again comes in here. Then the affections of man and woman—passion, in other words—is *all self*, the purest married woman, if she speaks the truth, will say so. Where is the man or woman who so *loves* the other as to be willing to suffer for the loved one, to live apart *all* their lives for the good of others, others who are even yet unborn ; who feed, care for, defend and fight for the loved one, though it brings no profit to self, no pleasure to self, no gratification to self ; though it bring only sorrow

and suffering to self? Is there no such man or woman? then call not passion love. Do the animals love each other? I think not. The man or woman who dies for his country comes near *to love*. Still, there is *self* even in this; it is *his country*; he reaps some benefit should he return from the war alive. No, *Love* has lived but *once* on this earth, and that Love was Christ. Read His life and see what He suffered; how He lived and died; see if you can find self in anything He said or did. What is *Love*? It is this: Love *suffereth* long, and is kind; is not selfish or proud of self, does not behave unseemly, is not easily provoked, thinketh no evil, does not rejoice in iniquity, beareth all things, believeth all good, hopeth all good, endureth all things. It never fails; it is greater than faith and hope. Love is Christ; it came to this earth with Him, it was never here before, and those who follow Him truly have a semblance of that Love.

WOMEN.

Should it be said that women have nothing to do with Church affairs, let us here make answer, that it is women who for many years have filled the Churches; some congregations are wholly made up by women. The women, then, are the ones who have listened to the *preachers*, and hearing what was

preached they have increased in knowledge; it, then, would be strange if, by this time, the women knew nothing of Church affairs, or of Church doctrines and of dogmas. If they were still ignorant of these things, how would it reflect on the teachers and preachers? Would it not prove that they, the preachers, knew nothing of Church affairs, if of these things their congregations were ignorant. Now, all congregations in Churches are more than two-thirds *women*. Are not women, then, fit to have much work in Church affairs?

JAPAN.

In reading about Japan, in a book by William Elliot Griffis, in the chapter, "The Japanese Story of Creation," we find the names of the earth Deities: Mud, Earth; Lord, Mud; Earth, Lady. This is very similar to Science tracing back our origin to a pulsating heart on a muddy beach.

Also, the Japanese idea of the god Izanagi finding his wife in a region of awful foulness, and his wife a mass of worms.

Science also traces back to foulness and worms as our origin.

Then heaven and earth, united by a pillar, a dim idea of Jacob's ladder or pillar, heard correctly once, but lost in legends. Then, again, the expressions, "the mirror of her soul," "a sword of divine

temper," are Christian expressions. And, again, the idea of a mysteriously born child, a son, is also Christian. We think this is so, and we also read in this book on Japan, "According to the old chronicles, it was about the beginning of the Christian era that the first rudiments of civilization began to appear."

The book also says that "many of the gods had tails, and some of them had horns,"—another small proof that Science is right, when it says we are descendants of the animals. The Japanese have mixed truth with fiction, as a great many other nations have also done.

THE IMAGE OF GOD.

"If we suppose a material relation between the image and the object as well as between the shadow and the object, it becomes evident that the savage would comport himself similarly toward the image, the shadow, and the object. From his point of view the image and the object are in close relation, and an action upon one would operate in the same way upon the other. By this way of looking at things, as Sir John Lubbock says, the savage is convinced that an injury done to the image is inflicted upon the original; or, to use the words of Mr. Taylor, he thinks that by acting upon the copy he will reach the original. The evidences are many that demonstrate the importance attributed by savages to this mode of action on the original. Waitz relates, after Denghame, that in a tribe of western Africa it was dangerous to make a portrait of the natives, because they were afraid that by some kind of sorcery a part of their soul would pass into their image.

"Such was the function of drawing at its origin.

An Indian song admirably explains this function in the words " My drawing has made a god of me." Faith could hardly be more vigorously expressed in the power of the art of drawing as an instrument by the aid of which primitive man obtained a supernatural power over his enemy or his game. Regarding the works of the cave men in the light of these facts, we perceive that the purpose that inspired them had few points in common with the sense of the beautiful or the tendency to imitation; and it is clear that if there existed in the mind of the primitive man a material relation between a being and its shadow or its image, that man thought that the same relation was preserved between the being and its image when transferred to any object whatever. The purpose to be reached was to possess the shadow of the coveted object, and the only means of accomplishing it was to fix upon something or another the silhouette of that shadow.

"Animals by instinct devour and destroy each other in their pursuit of life. Men in uncivilized states do the same thing in effect; and it is quite clear that we have not yet fully outgrown the animal instinct in this direction. But we all understand that it is right to do so, and, if we do not, we at least pretend that we do, and only eat each other metaphorically.

"Men have been slow to ask what is the better and wiser course to pursue, and have inclined to follow their more brutish instincts."

The above is from " The Origin of Painting," by M. Lazar Popoff.

How did the savage first get this idea? Some dim idea of their forefathers, handed down to them. Mankind was made in the image of God. The im-

age of God, being the soul of man, any injury done to the soul of man is inflicted upon the original ; that is, in trying to injure the soul of anyone, you are trying to injure God. The Holy Spirit, sent by Jesus to us, is fixed upon our souls like the silhouette of a shadow, and it draws us to God and raises us above the animal in us, and helps us to resist our brutish instincts.

KNOWLEDGE.

Knowledge can come but slowly to those in the flesh. We are told that we shall be judged according to our knowledge. As St. Paul writes it, "And the times of this ignorance God winked at," he means partly passed over.

Those who oppose new ideas, because they themselves are ignorant, or who are mistaken through thinking that they are preventing evil by doing so, are in truth doing *great harm*, and are opposing the Spirit of God.

If the ideas come to science or religion, it is wise to look into the subject, and try these new ideas. We have been told by St. John, "Believe not every spirit, but try the spirits whether they are of God ; those that confess that Jesus Christ has come in the flesh are of God."

Also, in Acts, we find this, "If this counsel or this work be of men it will come to naught, but if it be

of God ye cannot overthrow it ; lest haply (by chance) ye be found even to fight against God."

To oppose knowledge, then, is to be on the side of Satan. Satan within us will always oppose knowledge from God. The wisdom or knowledge which Satan tried to get, so as to put it to an evil purpose, was wisdom or knowledge belonging wholly to God. It has been proved by Satan's descendants in the flesh to be dense ignorance in Satan and in us.

These opposers to knowledge or to new ideas do a great deal of harm in one way ; at the same time they unwillingly stir up pure minds to try the new idea, and find out if it be of man or of God. What is of God cannot die. It will triumph over ignorance, opposition, ridicule, envy, disbelief, and over Satan within us. Those who were faithful to the knowledge they had of God in their generation, are those who in the parable of the laborers (Matt. xx. 12) received the same reward as those who had borne the burden and heat of the day. The first were *true* to the knowledge which they had of God ; the last have gained in their generation more light, more knowledge of God, and being true to the knowledge, they labor accordingly, and receive from God the same reward hereafter ; though they profit by the knowledge gained by the first, who have borne the burden and heat of their day, striving in their souls

for the knowledge of God ; for the vineyard of the parable we are told, is the symbol of the kingdom of heaven, and the parable was told to those who heard it, by Christ, my Lord and Master.

LIGHT.

Matt. v. 16 : “ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Light can only dwell in the human *mind* ; therefore, if to your mind has come a new and bright thought on any subject, by giving it to the world you “ let your light shine before men.” These are the words of my Lord and Master, Jesus Christ ; therefore we obey his command in trying to give our thoughts to the world.

Jesus, in teaching the multitudes, said to them, to impress this command on their minds : “ Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.”

KNOWLEDGE.

We must know for ourselves the God we believe in. “ And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.” Hebrews viii. 11.

Has not this time come ? Is it not possible, for all

who *will*, to know the Lord through Christ? We have our Bibles, we can study them ourselves; we have minds more enlightened than those of old days gone by. We cannot, then, blame others if we know not the Lord.

ON IGNORANCE.

Ignorance is a very dreadful thing. If a child can ask a question which an old person *cannot* answer, what does it prove? As we have said before, *no thought*, on the side of wisdom, can come to any human mind without the possibility that it is near to the *truth*.

When Christ said that we must become as little children, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," we understand it to mean, first, purity of thought; undoubting faith in those whom the child trusts, and straight forward questions, prompted by wakening thoughts, which show a desire to learn the truth and gain knowledge.

Having been a child, we can affirm that children ponder in thought, and thinking those they love and trust must know, they ask questions, and being rebuffed sharply, they sink into themselves. Some ponder all their lives in silence; others give up these questions of their souls and think of other things, and so lose the power of *deep questioning thoughts*.

This is the reason that Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Suffer them to ask questions about Christ and His teachings, for their young minds receive deep impressions, which remain all their lives with them. They may forget for a time in the battle for their earthly life, but in old age the mind reverts to childhood. Think, then, of the glorious blessing the conviction of truths in their minds will undoubtedly be to them then. Suffer little children to go to Christ by your answers to their questions. On you, who are the parents of children, this great and everlasting responsibility rests.

Do not be ignorant, and then you will not be under the influence of any one. That a woman should be wholly under the influence of man or woman, seems to us a most pitiable thing ; such a condition could not exist but through ignorance. It was Jesus who said, "The *truth* shall make you *free*," you can not get truth by ignorance. To be wholly ignorant is to be a slave ; a slave to yourself, and easily made a slave to others.

SCIENCE.

There should be no warfare between Science and Religion, for they go hand in hand ; as the mind and thought grow stronger and clearer, it is

the continued evolution of ourselves. It is also a gift from God ; for we all know how suddenly we can lose our minds, by illness, by an accident, by many causes not in our power to prevent ; and though by study we gain knowledge, the power to do so is *not* ours. See how slowly man has gained his knowledge. Generation by generation we hand down the knowledge gained, and another generation adds to the knowledge more knowledge. Christ said to those who heard him, that he had *many things* to tell them, but they could not bear it then. Their minds were not advanced enough to understand what he had to tell them. They would have put a wrong meaning to his words, and done more harm by it than good. So he told them not ; but he certainly meant that we, and those who come after us should, by *searching* the Scriptures, see, and rightly understand by the help of our advanced thought of strengthened minds. It is Christ who told us: " Ask, and it shall be given you ; *seek*, and ye shall find ; knock, and it shall be opened unto you ; for everyone that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." This Christ said, adding that God will give the Holy Spirit to them that ask Him ; and the Holy Spirit is knowledge of all *truths*. Science is a gift from God. By it he permits man-

kind to work the marvels of these days, things which to the ignorant would surely seem as miracles. Those who study science have *faith* in their study. They never would persevere had they not *faith* to do so ; and we cannot believe that anyone pursuing a mental study does not realize that the gift *is from God*, when he suddenly sees by his mind and comprehends that he has gained a *thought*, which he sees is possible to be created in substance, or which proves a truth, and which is totally new to him, will he not be frank enough to say : “ Not by my might, or by my power, but by Thine, oh, my God.” We cannot believe, nor do we believe, that *anyone* in his inmost soul, does not realize that it is a gift, and a gift *from God*. He may not be noble enough to say so, or he may have false pride and try and persuade himself that by his own might and by his own power he has gained the *thought*. He does not realize his double nature ; Satan in the flesh, able to think by the flesh ; and the other nature, the soul, from God, that spark of life through which he has in truth gained the noble thought which has just given him light upon the study his mind is following. All Christ’s teachings were to give us *knowledge* and *faith* to gain the knowledge of what is true. Think good, do not think evil. *Think*, that is what we find Christ tried to make everyone do to whom He

spoke. He asked them questions which caused them to *think* before they could answer him. He came to elevate their minds, to open their understandings ; when He knew they could only understand by figurative speech, He used figurative speech ; but there were some whom He knew could understand if they thought in their inward souls, and he led them to do that. There are many things we cannot understand about the life of Christ ; but all this warfare, so called, between science and religion, will bring many things to the light. We should never forget that the true warfare on this earth is between good and evil, and the warfare is within us, each individually. Individuals follow each other ; and, not using the minds God has given them, they follow the evil in others, and make up a strong body of evils against which good must fight. Ah! the battle will never cease ; for Satan, or sin, or any name which means *evil*, is in our body of flesh and blood, fighting the sparks of true life which is in us, and which is the true *I*. As we conquer, so we get nearer to the Heaven (Eden) which we lost years and years ago when Satan, or sin, fell from Heaven to this earth.

SCIENCE AND THE BIBLE.

The Bible tells us the truth ; if we do not see it, it is because we *will not*, or if we are honest about it, and still do not see it, it is because we have not studied the Bible rightly—we must *search* the Bible. We search for hidden truths in science, and in everything else in which we take a deep interest. We must always remember the times and customs of the world when the Bible was written, the nation, the race, the knowledge of those days. They misunderstood the Christ ; they were too weak and ignorant to be taught in any way but by parables ; they asked always for signs and wonders, miracles. If we boast in these days of our intelligence, how is it that we are not better than they ? It is the Holy Spirit who works the miracles of these days and works in the minds of men and women ; helps them slowly to grow ; to find out and work out new truths in science, and medicine, and all things to elevate mankind to a higher level. That these gifts for our good are also used by evil persons to evil purposes, is no reason why they are not good in themselves. It has always been so, and will always be so, here. For, look yourself and see ; is there any good thing in the world that cannot also be used for evil ?

Speaking of St. Luke, the physician, we have been

reading in *Popular Science*, "Miracles and Medicine," a true and sad story how the watchmen who watch for Christ's flock get negligent, and so get blinded that they *do not see*. How different are those in the ministry now from those whom Christ put there. This, we think, has arisen first, from true Christians justly wishing Christ's ministers to receive the reverence due to their office,—in giving it to them they gave it to Christ. In their love for Christ they did not wish His priests or ministers to be poor and despised, until they made them to stand on this earth as high or higher than earthly kings, in all earthly things, so that the priests and ministers themselves forgot how poor the Saviour was on earth, and at last lost sight of His glory and honor in attaining their own glory, ease and riches ; hence the reason that *true* Christianity has advanced only in slow degrees and secret places. But, though small, they leaven the whole. Who, in his secret heart, will say that any Christian nation, calling themselves so, are in truth Christian ? Christ, we think, chose *all* His apostles for *many* reasons. We know He knew them as God knows them. We are told what their trade or profession was. We know, somewhat, what effect these professions or the ways they earned a living would have on their character (in *those* days which are not *these* days). Now, Christ chose a physician,

what we call a doctor, and in his presence He healed *many sick*. Through the knowledge He sends to the doctors (*honest*, of course), He sends to humanity His blessings. How honest, how pure, how earnest, should our women physicians be. We do *not* read that Christ said that only those in the ministry should be physicians ; we think we see just the reverse. But He chose one ; so that this great gift to suffering people, the *knowledge to cure* the suffering, to save human life, is a gift from God, and should be rightly used. Yet this knowledge to cure is often used for evil.

Also, the Saviour chose the doctor, St. Luke, to be constantly with him on earth, as he could testify to the miraculous in Christ's life on earth.

It is through pride and ignorance that the school of physicians has been so put back, as " Miracles and Medicine," by Andrew Dickson White, tells us. Alas, we not do yet fully understand Christ's life and teachings. He did not try to retard knowledge. He labored to teach it. It is ecclesiastic pride and jealousy for *self*, and not as it should be for Christ, jealousy for God's honor and glory and praise, that would make them check any knowledge for good, which comes to any man or women. They are proud of *their* sect, not because it is doing good to mankind, but because it is *theirs*. This, we think, has been the evil which has retarded all knowledge and all good.

Christ, in His grand life, set the example that His ministers should follow. *Kill self* in your efforts to advance His religion and to do good in the world. Be able to act and say of another who is advancing Christ's religion that "He must increase, but I must decrease." These were the words which John the Baptist was able to speak, when he spoke of Christ and of himself. If it is Christ you are working for, and not for *yourself*, then you would be able to say this of yourself.

We have read that science says that the present formation of the earth, where Noah's flood was supposed to have taken place, shows that the flood was impossible. It could not have been a very deep thinker who said this, for if Science tells us that they can tell where mountains of ice have changed the formation of the land, such a flood as in Noah's time undoubtedly would change the formation of the land. The retreating of such a mass of water would carry all dead matter with it to the sea, and earth and stone. However, we know nothing of science, we only give you our thoughts.

THE CHURCH.

In a review we have read a few words on 'The Future of Christianity,' by Mr. W. M. Salter. We agree with him that the Churches do not understand their Master. We are surprised to learn that liberal

Christians think it a great achievement to discover that Jesus was a man ; but there is no special value or inspiration in this discovery. From our very young days we understood the double nature of Jesus and the *great value* of his being a man like unto us, able to understand us, to feel for us, to know by being like us how to teach us to know God. Through His other nature, the strong, pure, Spirit of God, divine because of God, and by being divine, he was able to lead our souls to God. We do not think that Jesus would ever punish or abase, or put evil men in chains. By his searching questions he would make us use our own minds and thoughts ; and *they*, aroused by him, would punish and abase us and put evil men in the chains of their own conscience. Jesus came to this world for evil men, for proud persons, for wickedness of all sort ; for it was with such persons that he passed his days, doing his Father's will, wakening the soul so imprisoned within the body, which has descended from Satan. Not until the soul of *each* person conquers his body can the true religion stand ; it is not out in the world, it is within each one of us that the battle goes on. Ah ! yes, the people must understand that justice to others, and not all for self, is the true religion.

ST. PAUL.

Can it be believed (and yet it is true) that in these days a man in his sermon, in a church full of women, has said to them, "St. Paul has told us how a woman should be adorned?" The women to whom this was strictly addressed were dressed in the deepest of black mourning, they did not have braided hair, were sober, had no gold, or pearls, or costly array. They did all the good work of the church in which the sermon was preached. These, and other women, have all their lives learned in "*all subjection*," and though St. Paul has said, "*I suffer not a woman to teach*," yet women in these days teach both boys and girls in the Church schools.

Now, let us say a few words concerning this mistaken idea about women, and show, if we can, what the Church has lost in throwing this *yoke* on the women.

Any reasonable person would understand that the women to whom Paul addressed these words were largely different from the women who in these days fill the Churches. Also, Paul says, "*I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence*." This is no command from Christ; every word uttered or written by Paul *is not inspired*, nor does he in his Epistles say that they are so. He frequently says they are his own

words and thoughts ; for he said, " But I speak this by permission, and not of commandment."

Paul says women should adorn themselves with *shamefacedness*. Now, we think that there is but one reason why women, also men, should show *shame* in their faces, and that kind of men and women do not fill the Churches ; yet these sayings of Paul are thrown at all women, and are a yoke of great unjustice.

Now, Paul says, " I suffer not a woman to teach." We have shown you, in our chapter on the women of the Bible, that Christ gave to men by *women* some of His most *precious teachings*. " I know that Messiah cometh, and that he will tell us all things." Christ's answer to the woman was, " I that speak unto thee am He," also to the woman at the sepulchre, " Go, and tell my disciples (men) that I am risen, and will meet them."

Paul also writes about widows, " The younger widows will marry, they learn to be idle, wandering about from house to house, tattlers also, busybodies, speaking things which they ought not ; some are already turned aside after Satan, having damnation, because they have cast off their first faith."

Now, it is to save all women from living such lives as this, that in these days we are giving the young women college educations, so that they, also, can

have professions and honorable occupations ; and a *State*, governed by women,—above all, unmarried women,—would truly save them from having damnation and turning aside after Satan.

The word “Satan ” we have tried to show you in our chapter on the Origin of Sin, means our flesh and blood bodies. What Paul meant by the word we do not know, but he plainly gives his reason for saying that, “woman should be silent and in *all subjection* ;” and here it is : “For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived, was in the transgression.” These are decidedly not inspired words, for we read in our Bible, Eve gave the fruit to Adam, *and he did eat*. Adam, therefore, was in the transgression also.

Paul says women will be saved by child-bearing. Does he mean that all unmarried women will be lost, because they are not mothers ? We see much more in Paul’s own words which we think were inspired ; for the child born to save us was Christ, and that is the saving child-bearing.

We have tried to show you what the story of Adam and Eve means to our mind. Paul believed the story *aux pied de la lettre*, and takes pride in the fact that Adam was first formed, then Eve. In these days of belief in evolution it is the other way. If

Eve evolved from Adam, she was higher than man in the plane.

Now, we hope that we shall not be very much censured for what we have written about St. Paul ; he was not an eye-witness to the life of Christ. We prefer, as we have said before, to study the words of Christ as given by his disciples ; they give them with very few comments, and it is for us to study their meanings within our own minds. Paul was a *convert*, so are we. We know that he was a learned man and a great scholar for *his day*. The story of his conversion may be true to the letter, and it may be figurative. It certainly can be taken figuratively,—the blindness of his mind ; the sudden light come to his understanding ; the three days of reasoning thought. However, we do not say that this is so. Paul was a convert to belief in Christ, and sincere as his Epistles show.

Paul entered every house in Jerusalem, and haling men and WOMEN committed them to prison, and went to Damascus with letters to the synagogues, to bind all who believed in Christ, whether they were men or WOMEN. Why was Paul so bitter against women ? These Christian woman must have had great power in *teaching* others to believe in Christ, otherwise they would not have been cast into prison. Why does the Church, which calls itself the Church of Christ,

believe Paul rather than Christ, and throw a heavy *yoke* upon its women, and without its women in these days, where and what would the Church be? Had not the *yoke* made by Paul been placed on women, the Church of Christ would have spread and grown over all the land.

It would be saying very little for Christianity if the women of these days were no more advanced than the women of Paul's time. In this same Church a woman had given the organ, another had given the Rectory and Sunday School. It is Paul who tells us to take the whole armor of God, the breast-plate, the shield, the darts, the helmet, the sword. All this is figurative. The story of his conversion *may* be the same.

' And now, let us speak for ourself. We believe *all things possible to God*. We believe we cannot know God but through the life and teachings of Christ. No one who has ever lived on this earth do we wish to see more than Christ. If we are with him hereafter, we *know* it will be heaven.

A BELIEF IN HELL.

"They say the orthodox doctrine of hell is a traditional abstraction and refuse to regard it as an evangel. That it is intellectually inconceivable and morally dangerous. That it is alike incredible to the mind and intolerable to the heart. They say it is the outcome of human cruelty and revenge and wrong, and not of divine mercy, charity and

justice. That it is one of the results of the evil influence of priestly ambition and hierarchic greed upon the sadoecy of ignorance and superstition. That it is of the milk of human kindness turned sour. That it is wholly inconsistent with the gentle and tolerant character of Christianity's founder, with the pitying love of that great arbiter who said to the adulteress, "Neither do I condemn thee; go and sin no more." That it debases the character of man and is a blasphemous representation of that of God. That not even a Nero or a Phalaris could look with complacency upon millions in eternal anguish on account of some ancestral crime or some metaphysical mistake. That the sweet love of Him whose tender mercies are over all his works is not to be discovered in burning coals. That if it be true that God is a father, nay, the best of fathers, hell is a moral impossibility. That it makes men callous or drives them mad. That it paralyzes the best, the emotional part of humanity. That it destroys the possibility of happiness for those in heaven and for those on earth."—*The Nineteenth Century*.

Come, my soul, and you and I find out for ourselves, what we think is right or wrong in the above.

Hell does not mean the same thing in everyone's mind. "He descended into hell," says the Apostles' Creed, meaning the place of departed spirits.

Hell—Dante's *Inferno*—is a place wholly invented and conceived in the mind of man. Dante's time, and those who in Dante's time taught him and others to invent the greatest cruelties to inflict upon their enemies, calling all those their enemies who dared to think on any subject independently of the

world's thoughts in those days. Could any savage race think out greater cruelties and tortures than we find in Dante's Inferno? Did they not tremble to say that these things are of God, when they so plainly bear the mark of Satan (Sin) within their own hearts, conceived there.

Now, my soul, Is there any punishment for sin? We look round in the world and see that sin sooner or later brings punishment here, therefore we think it brings punishment hereafter. If we read the words of Jesus, and if the translation gives us the true English meaning, then He has told us that there is a future punishment. The natural result of sin we do not know; we can only surmise what the punishment is or will be. We have thought it may be the full realization—to see, to feel, the full extent and lasting effects of the evil we have caused in the world for others, either to their souls or bodies, and that *not* as we see it, but as God sees it.

And now, my soul, let me ask you, why, when these words are ever quoted, "Neither do I condemn thee, go and sin no more," that never *but half* of what Jesus then said is quoted? and why is it always the adultress, *the woman*, whose example is brought up, and not the many adulterers, the *many men* to whom Jesus addressed himself? The woman was simply a means used by these Scribes and Pharisees

to tempt Jesus into saying something by which they might accuse him. And this is the answer Jesus gives them : " He that is without sin among you, let him first cast a stone at her." We are told that every man present, from the eldest to the last, left without casting a stone at her. We are told that they were " convicted by their own consciences." This lesson, given by Jesus, is given to the men; and we understand what he says to the women to mean this : that *she* was not wholly to bear the blame and punishment of the sin ; every man present was as sinful as she,—and they knew it was so. And this is one of those occasions when Jesus so clearly proves His Divine nature. He at once *saw* and *knew* the secret lives of each man present,—their reason for bringing this woman into the crowded temple, where Jesus was teaching the people, and His telling them if they had *not* sinned to cast a stone at her, was spoken so that all could hear. But, at the same time, Jesus had the power over their consciences. He made them *think* and he made them feel, that *He knew* their secret lives. This was so, otherwise they would not have left, from the eldest to the last. It seems strange that they did not realize that He was the Son of God.

Now, my soul, why is the woman, because a woman, spoken of in this account, and never these

men. It was the *men* who were *convicted*. The woman speaks not a word in her own defense, and Jesus tells her *to go* and sin no more.

THE FAILURE TO MARRY.

"The failure of young men to marry has compelled hundreds of thousands of young women to earn an independent living. All honor to the girls who work ; but the Divine plan was that men should be the bread-earners and that women should be the center of homes. Whenever such a fundamental law of society as this is violated retribution is inevitable. There are to day upward of 2,000,000 women in the United States who make a living by professional and personal services, such as the practice of law and medicine, the teaching of music and art work, clerical service of one sort or another in government and other offices, quite apart from the army of young women who serve in stores and toil at mechanical labor. No one who can look back over a generation of time has failed to observe the extent to which women have become independent bread-earners within comparatively recent years, and particularly in those avenues which education and refined habits of life have opened up. It is, in fact, a grave social problem where this thing will end.

"It would seem that this, among other causes, is accomplishing the purpose which Malthus aimed to teach ; for the inexorable conclusions of the statistician show that the American and Canadian family is steadily growing smaller. If the average number per family had been as great in 1890 as in 1860, there would have been 6,000,000 people in the United States and 430,000 in Canada above what the recent censuses revealed. This is a fact of far-reaching importance, and applies its force in other directions than the subject of this article.

"Is there a remedy? Certainly there is none which can be easily and readily applied. Two hundred years ago, guided largely by the Jesuits, the zealous King Louis of France, made stern laws for the government of this young colony in respect to marriage. He decreed that every father having a son eighteen years of age, or a daughter of fifteen, should be held accountable to the state if they were not married."—John Lambert Payne, in *Ladies' Home Journal*.

PROGRESSIVE TAX ON BACHELORS.

"The bill for staying the depopulation of France which M. Le Roy is preparing to lay before the Chamber, is by no means a laughing matter, as the French bachelor of the future may discover. For among its provisions is a proposal to put a progressive tax upon bachelors, while, on the other hand, creating a sliding scale of taxation, to be reduced in proportion to the number of children in a family.

M. Le Roy proposes to follow English law in reducing the legal age at which a man becomes his own master to twenty-one, and in giving a woman the right of compelling the father of her illegitimate child to recognize and provide for his offspring. It was none too soon that this last provision became French law as well as English law, but M. Le Roy goes a long step further when he proposes to render a husband committing adultery liable to imprisonment. We confess we should not have thought France to be the most favorable country for that experiment."—*Pall Mall Gazette*.

We would say one word about this *Divine plan*, by Mr. John Lambert Payne. First, what proof can he give that it is God's command that men should earn the bread and women take care of a home for a

man's comfort ? We are an old student of the Bible and we see no such command. We see this, a woman whose value is far above rubies, and when we look to see why she is called so, here is what we find: " She worketh willingly with her hands ; she buyeth a field, she planteth a vineyard ; she perceiveth that merchandise is good ; she maketh fine linen and selleth it ; she openeth her mouth with *wisdom*." And we also see this : " Give *her* of the fruit of *her* hands and let her own works praise her in the gates."

There is no danger that children will not be born into this world. When we speak of things as being *Divine*, it is best to speak the truth, even if the truth is hard to speak ; so, if the illegitimate children were kept alive, and educated by *their* parents equal to the parents' education, the world would be as crowded as some persons wish it to be, but also a little better off, if these children were educated, than it is now.

Are the Eastern overcrowded countries the most prosperous ?

France wishes many children born, as she must have a standing army, so that they swell the army and make food for the cannon ; that is all she cares about it. Undoubtedly she has lost in not caring for those children to keep them alive. Do you suppose that there is *one* man in France who is not the father

of one or more children, or who was not so, for the children may *all* be dead.

Are women to be nothing but mothers of children for all men ? or, if they refuse to be so, unless lawfully married, are they to starve ? *The Divine* has taken compassion on the long-suffering virtuous women, and opened a way for them to make a living equal to man's.

BOOK V.

THE CHRISTIAN RELIGION.
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“ A sacred burden is the life ye bear ;
Look on it, lift it, bear it solemnly ;
Stand up, and walk beneath it steadfastly ;
Fail not for sorrow, falter not for sin :—
But onward, upward, till the goal ye win.
God guard ye, and God guide ye on your way,
Young pilgrim warriors who set forth to-day.”

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THE CHRISTIAN RELIGION.

There is no religion on this earth more easy to comprehend than the Christian religion, and none more difficult to practice. What is more difficult than to conquer self? The greatest conquerors of the ages, if they ruled not their own spirits, lacked the noblest courage to which the human soul can attain. "He that ruleth his spirit is better than he that taketh a city."

Ask the oldest living Christian whom you know if she has indeed conquered self. Her intimate friends those most closely associated with her in her daily life, may feel sure that hers is a spirit under the perfect control of religious principles, so truly does she exemplify the teachings and spirit of the Divine Master. Ask her: and in the clear light which shines in her soul, bringing out in her thought ideals far beyond the conception of most minds, she will see some lack, some failure, unknown to those about her. Some sudden trial to temper or feeling comes up, and she is hurt—grieved, if not angry. Self is there, and its demands are felt.

How was it with the Master? Did He weep for Himself? No; He wept for the sufferings of others. He wept over Jerusalem. He wept for those who would not receive Him, and who had no heart to weep for themselves in their ignorance and perversity. The hurt in his soul was for the sins of the world. Who can attain to this standard? Who can, like Him, so forget self as to feel most of all the hurt of others in her soul? There are some who come very near to this standard of Jesus, but their number is small; and with most persons, even though they be professing Christians, self stands first and clamors for its rights.

The struggle to conquer self is lifelong. The Christian religion always puts others first, self second. Who is able to do this in her inmost heart, in her interior life, which is visible only to the eye of the Infinite? Who is able to say to herself, "Let them increase; I will decrease?" Who is willing and ready to help others at a certain loss to herself? We must ask ourselves, as Christ asked once, "Are we able?" No earthly reward will be ours; no miracle will turn away from us the evil which will come to us in giving such good to others. But the evil, or the loss, is only such in seeming. To human vision, clouded by present earthly conditions, it is evil, or it is loss. But seen from the higher lev-

els of spiritual life, from a heavenly standpoint, the evil is *good*, veiled only from mortal sense ; it is *gain*, and not loss ; it is *life*, and not death. It is but giving up the shadow, that the *real* may be ours.

“Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” This was the searching question addressed to James and John and their mother by the Divine Teacher, when asked by her that they might sit, the one on His right hand, and the other on the left, in His kingdom. But first He said : “Ye know not what ye ask.” The cup of which He was to drink was great sorrow and death ; the baptism that He was baptized with was the baptism of the Holy Spirit of God.

To his question they answered, “We are able.” Their idea of his kingdom was that of an earthly kingdom. They believed He would establish Himself as an earthly king, and they asked for earthly honor, that they might be placed above others. They did not understand Jesus nor his mission. The mother, it is true, asked this for her sons, not for herself personally. But they were *her* sons ; self, therefore, prompted her wish ; the two sons asked for self alone.

Jesus tells them that they will indeed drink of sorrow and death, and be baptized with the Holy

Spirit. But they do not, and cannot understand Him. He tells them that what they ask for is not His to give ; “but it shall be given to them for whom it is prepared of my Father.”

Then Jesus tells them what his religion is : “ Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Jesus here speaks of Himself in his human nature. He is the son of mankind, the son of Mary ; his divine nature He received from God.

In the above He gives a summary of the Christian religion. As a human being He came to minister ; to give, not to receive ; to give even his earthly life ; to die in his human nature ; and, by so doing, He was, and is, a ransom for those who accept Him and follow Him.

But even yet his disciples did not understand Him. They rebuked the blind men who cried out to Jesus as he passed : “ Have mercy on us, O Lord, thou Son of David ! ” What a lesson did the Divine Master teach his disciples then. The blind men asked that their eyes might be opened, and He gave them their sight, thus carrying out, as He

ever did, in deeds of mercy, the holy meaning of his words.

He gave but did not receive. How far below his standard is that of the world,—even of those who profess to follow Him. Where do we find a love so perfect as His, a love in which self is so entirely laid aside ; a love so broad as to take into its tender ministry every created thing ? We look in vain for it. We inherit, on the animal side of our nature, the instinct of self-preservation, and we find it almost impossible to overcome this. Christ possessed full power to protect Himself from all harm, but He did not use that power. He came in the flesh and lived a life on earth that He might be an example for all, that He might light the way through a world of darkness, so that mankind, till then so feebly groping through the shadows, might find the way to God. He came to free us from the bondage of self, and to bring us into the true liberty of the sons of God. Why do we find it so hard to follow Him closely ? Because we are bound to self and sin. Only by receiving Christ's spirit in our souls and becoming like Him in meekness and lowliness of heart, in purity of life, and self-sacrificing ministry to others, can we break away from this bondage, and rejoice in the freedom of his truth. Only thus can we live as He lived, and give as He

gave. Only thus can we grow into that oneness with Jesus and the Father, which reveals the beauty and harmony of living, and which alone can hold us fast in that "peace which passeth understanding." The poet felt the truth of this when he penned the following lines :

THE STATUE IN CLAY.

"Make me a statue," said the King,
 "Of marble, white as snow :
It must be pure enough to stand
Before my throne, at my right hand ;
 The niche is waiting—go."

The sculptor heard the King's command,
 And went upon his way :
He had no marble, but he went
With willing hands and high intent,
 To mould his thoughts in clay.

Day after day he wrought the clay,
 But knew not what he wrought ;
He sought the help of heart and brain,
But could not make the riddle plain,
 It lay beyond his thought.

To-day the statue seemed to grow,
 To-morrow it stood still,
The third day all was well again :
Thus, year by year, in joy and pain,
 He wrought his Master's will.

At last his lifelong work was done—
It was a happy day:
He took his statue to the King.
But trembled like a guilty thing,
Because it was but clay.

“Where is my statue?” asked the King;
“Here, Lord,” the sculptor said.
“But I commanded marble:” “True;
But lacking that what could I do,
But mould in clay instead?”

“Thou shalt not unrewarded go,
Since thou hast done thy best
Thy statue shall acceptance win;
It shall be as it should have been,
For I will do the rest.”

He touched the statue, and it changed—
The clay falls off, and lo!
A marble shape before him stands,
The perfect work of heavenly hands,
An angel, pure as snow!

BOOK VI.

JESUS CHRIST

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JESUS CHRIST.

Jesus the Christ, human and divine, stands out in history the one perfect character, the example for all mankind, showing the possibilities of human nature, when linked with the Divine. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." This is his command to us. We can be perfect within our mortal limitations, if we will strive for perfection, take Jesus for our guide and our example, follow Him closely, learn of Him, and become like Him. Christ, the only-begotten Son of the Father, came and dwelt in the flesh, that we might, through Him, by becoming like Him, receive "the Spirit of adoption, whereby we cry, Abba, Father," and are made "joint heirs with Christ."

If we give up, or lose, the influence of Christ, the reality of Christianity, what will be left to us? We must then go back to the God of the Jews.

"An eye for an eye, a tooth for a tooth"; fierce battles, where men, women and children were to be

put to death ; vengeance on all who offend ; cruel deaths. It is only by Christ that we know of the God of *great mercy*, of all that is gentle, loving and kind, of all hope and bliss for us hereafter ; it is only through Him that peace can be ours, even on this earth,—this earth, which the Bible so distinctly tells us is Satan's. Satan himself says that all the power and glory of this world are his ; and he says this to Christ, who does not say that it is not so. On the contrary, Christ says, "I am not of this world." (John viii. 23.) He says, "Ye are from beneath ; I am from above." Christ's human nature had nothing of man's human nature in it. He was born of a pure virgin, thus possessing not what he would have inherited from a human father. The pure gentle nature of the woman *alone* gave the *human* nature in the body of flesh and blood in which Christ dwelt when on this earth. Read in the New Testament for yourself the story of the birth of Christ.

Therefore, in the feast of the Passover, which Christ kept with his disciples, He says the bread and wine are his body, which He gives for them and for us. The human body is kept alive by bread and wine, is made of bread and wine. In other words, food and drink make the human body. It was this human body which Christ gave for us in

his death on the cross, and the memory of which we keep in our minds and hearts by the Communion in our churches.

We must seek to understand what Christ meant. Eating his flesh and drinking his blood is living in our human bodies, as he lived in His ; ruling our bodies as he ruled His body : for we must not forget that Christ was tempted as we are, and that He conquered in the flesh. Let whoever reads this have her Testament near her, and refer to it, if she doubts these words. Christ came to this earth to live in a body like ours, to show us *the only way* back to Heaven, the only path to purity and bliss. Our obedience in receiving the Communion of Christ is blessed to us according as we receive it. What his human body lived on, we live on—bread and wine, or food and drink ; food for the body which it not food for the mind or soul. “Man shall not live by bread alone, but by every word of God.” Here, then, is the true bread of the true life. This bread Christ gave us, and the life is life eternal. In those days they did not understand the spiritual life ; the natural life was all that they understood, so that they could not receive Christ’s spiritual teachings unless he gave them an earthly type.

Christ knew mankind, and He kept the Passover with them, because mankind forgets unless con-

stantly reminded. One generation must remind the next generation, that Christ be not forgotten until his coming again. Therefore, as the Passover was not forgotten, we must, by the Communion of Christ, remember that God has opened the way back to Heaven through Christ ; that is, by his life here, which we must follow ; his death, which we must believe ; and his resurrection, which he has promised to us.

Christ's body "saw no corruption ;" it was too holy to be given to this earth as our bodies are given. We know that "all things are possible to God," and it makes little difference to us whether the earthly body rises to life again after death or not. Of one thing we may be certain: that, at the death of the human body, the spirit lives. At the moment of the death of the body—which, when buried is sown a corruptible body,—the soul is raised from this earth a spiritual body. Firm, calm, positive, is the assurance which comes from within, which comes from experience, which yet cannot be put into earthly speech, that this is so. And may it not be that, at the death of the body of clay, we leave behind much of the evil, resulting from the life in that body? Not that we are fit for Heaven without more progress in holiness, but that the evils which existed in the body, and were faithfully

fought by the spirit, die with the body of clay, so that our spirits at death are freed from those sins which tormented us here. The sinful body is left behind, and from it the soul rises clothed with a spiritual body; but this can only be to those who are Christ's, to those who strive to follow Him. If the soul loves and seeks after evil, then evil and sin must follow it into the world to come. That every soul continues to live after death must be a fact, even though it be only a spark, only a stunted soul—for what is of God cannot die. When the descendants of Satan sought after God, they received this soul by the breath of God. The breath leaves the body of clay at the moment of death. This breath is the passing of the soul.

The knowledge that the soul lives after the death of the body comes from interior perception, and cannot be passed from one mind to another. Each soul must gain this knowledge from its own experience. I—my Soul—struggle with my body of clay. We are enemies one of the other—my carnal, animal body, a child of Satan, with all the sins inherited from Satan, and my soul, as it grows to know God by Christ. The battle becomes more fierce between them; it will never end until the last day of my body's life, when my soul will be free forever.

We have but one *way* to return to Heaven, and

that way is Christ's way. All who wish to know that way can find it in the Testament of Christ. He has told us to ask, in his name, for the knowledge of these things, and He has told us that *we shall receive* that knowledge.

"Thou art not far from the kingdom of God," said Christ to the scribe who had questioned Him concerning the first commandment of all. To his question the Heavenly Teacher had replied: "The first is, Hear, O Israel; the Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself." There is no commandment greater than these. And the scribe said unto Him: "Of a truth, Master, thou hast well said that He is one; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices." And when Jesus saw that He answered discreetly, He said unto him, "Thou art not far from the kingdom of God."

"There is one God." Christ here quotes from the Old Testament, thus sealing its truth. We have ONE GOD, and by the Trinity we mean one God; for

in Christ we have God's spoken Word, and it is the only way that we could hear *God's Word*. The Spirit, God in Christ, which returned to the Father at the death of the earthly body of Christ on this earth, is God. The Holy Ghost is the Spirit of God in our souls, sent after the death of Christ to dwell in us, and this is our soul, mind, conscience, our *inward self*,—*God in us*. This Spirit is from God. Therefore God is one, as the sun in the sky is one. The body of the sun, into which no human eye can look, unless guarded by a shade of some sort ; the heat of the sun, which we feel, but cannot understand ; and the light of the sun, which we see, and cannot understand ; these are three things and they are one. We cannot separate them one from another, nor can we understand them, how they are made, or how they all three are one. So it seems that God Christ and the Holy Ghost, are three in a certain sense, and yet one. We are sometimes said to have three Gods by those who do not understand the doctrine, but this is false.

The kingdom of God we know is within us, if we love God ; and we are to love him with all the heart and strength and mind. No one else, and nothing else, is to be loved more than God. The word *love* should be used only to express our feelings towards God. Affection or liking is strong enough for

earthly objects. We are to love God with our *soul*. The soul only can love God, as it came from God. And we are to love Him with our mind and with strength,—the scribe said, “with all the understanding.” This *understanding* God, which is worth more than offerings, is what we all should strive to attain. If we *understand* Him, and understand Him in Christ, we cannot but love Him with mind, soul, and strength. Having attained this, we shall find ourselves “not far from the kingdom of God.” Search the Bible, and try to understand God in Christ.

The word *love* for one's neighbor must not be taken for the same thing as *love* for God. We are to regard our neighbor, think of our neighbor, as of ourselves. We do not love ourselves as we love God. Those who *know* themselves could never do this. The word, therefore, is translated wrong. It must mean, do for thy neighbor, think of thy neighbor, as for thyself,—a hard enough thing for one *truly* to do.

How can we find out God? “Canst thou by searching find out God? (Job ix. 7.) Many think that they find God in nature; but nature teaches us that the end of all that is on this earth is *death*. From the lowest herb to the highest tree, from the smallest insect to the strongest animal, *all* decay and die and vanish away.

Is death, then, your God? Some tell us that they

find God in the heavens. True, the sun, the moon, the stars, all declare Him, for they are the work of His hands, but do you find God there? The savage finds *his* god in the sun and moon and stars.

Where, then, can we find God? Only in His spoken *Word*,—the message that God Himself sent to this world by the only way that we could receive it, by the only way that we were able to bear it. For no one can *see* God and live.

The Word, therefore, was God. God was not the body of flesh and blood in which Christ dwelt when on this earth; He very plainly says so Himself. "Why callest thou Me good? None is good, save one, even God." The young man who called Christ "Good Master" was addressing Christ as a human being, a man like himself. He was not addressing the WORD which was in Christ, and *the Word was God*. Christ tells us to believe the works which He did. "The works which I do in my Father's name, they bear witness of Me. Though ye believe not Me, believe the works; that ye may know, and believe, that the Father is in Me, and I in Him."

In no place do we find that Christ told His followers that they were to worship Him; He told them to worship God. Up to His time there had been no one in whose name they could ask of God; but He told them that after the death of His earthly body they

were to ask in His name, because the Word, God's Holy Spirit, dwelt in Christ.

"Verily, I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme : but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin : because they said, He hath an unclean Spirit." The Word in Christ was God—the Holy Spirit of God which cannot die. The earthly body of Christ died, but having held the Holy Spirit of God, it could not mix with this earth of sin, and God took it and gave it the life in which the apostles saw Christ again after His death.

If any one could say that God was Satan, how could that soul ever enter Heaven, from which Satan fell? Eternal damnation is *never* to be with God in Heaven. As for the punishment, we are our own punishment, both here and hereafter.

The punishment to which the Scriptures refer is, doubtless, the full realization of our sins, and all the loss and suffering they have brought upon ourselves and others. We shall see and feel the full extent and lasting effects of the evil we have caused in the world for others, either to their souls or bodies, and we shall see it as God sees it.

How did Jesus regard earthly things, as concern-

ing Himself, when on this earth? He came not to enjoy the pleasures, or even the comforts of this earthly life. He put them all aside of His own free choice; for His mission here was one of privation and suffering that the world might be saved from its ignorance and sin, that through Him mankind might be truly blessed.

"Jesus answered: My kingdom is not of this world. If my kingdom were of this world then would my servants fight."

"Master, speak to my brother, that he divide the inheritance with me. And Jesus said: Man, who made me a judge or divider over you?"

"Martha said, Lord, dost thou not care that my sister did leave me to serve alone? Jesus answered: Thou art anxious and troubled about many things. Mary hath chosen the good part."

"The Son of man hath not where to lay his head—no earthly home."

"When Jesus perceived that they would make Him a king by force, He departed into a mountain alone."

"Concerning the tribute money, Jesus said: 'Why tempt ye me? Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

It has been said that "Jesus the Christ did not make use of or deal with problems of civil govern-

ment or material progress." Yet it was He who said, "Render to Cæsar the things which are Cæsar's," as well as "Render to God the things which are God's." He also bade His disciples to pay the tax (Matt. xvii. 25). He also said, "The Scribes and the Pharisees sit on Moses' seat : all things therefore whatsoever they bid you, these do and observe." At the same time He condemned these lawgivers and lawmakers individually, saying, "But do not ye after their works, for they say and do not" (Matt. xxiii. 1-3).

It has also been said that "Christ formulated no system of theology, constructed no creed, originated no plan for the preservation and dispensation of His own teachings : that He was not a scientist, philosopher or an inventor ; that He sanctioned no particular system of education ; that He expressed no opinion upon the burning questions of the day."

Theology.—"Jesus said, Ye do err, not knowing the Scriptures." "Did ye never read in the Scriptures, The stone which the builders rejected, the same was made the head of the corner ; this is the Lord's doing, and it is marvellous in our eyes?"

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life" (John v. 39).

"And the Scripture cannot be broken " (John x. 35).

Creed.—Jesus said, " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life " (John iii. 16).

Did Christ indeed make no plan for the dispensation of His own teachings? Let us see. Jesus sent forth His disciples by two and two, to preach the kingdom of God, and to heal the sick. " When they persecute you in this city, flee into the next." " What I tell you in the darkness, speak ye in the light : and what ye hear in the ear, proclaim upon the housetops." And the disciples departed and went throughout the villages, preaching the gospel.

Read Christ's last words to his disciples, when He met them by appointment in the mountain, before his ascension. " All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the son, and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway even unto the end of the world."

It has been said that Jesus was not a scientist, philosopher or inventor. But science, philosophy, invention, all belong to God ; and it was only after men began to seek after God, that they began to

think in any of these lines. Christ's teachings were drawn largely from nature. The lilies of the field, the vine and the grapes, the unfruitful fig-tree, the harvest-time, sowing and reaping, the falling sparrow, the tokens of the sky at morning and at eve, the various phenomena of nature on earth and in the heavens ; all these were made object lessons to convey his truth to mankind. Nor did he fail to draw subjects of thought from the various avocations of life. Mercantile pursuits, the various trades and the learned professions, were all represented in his discourses, and each yielded some point with which to fasten his teachings in the mind and understanding of his hearers.

Education.—Jesus said, “Suffer the little children to come unto me, and forbid them not.” Christ came to teach. He continually taught by word and example, and constantly made known to his hearers the importance of searching the Scriptures.

Christ in none of his teachings favors ignorance. The questions he puts to his hearers are all designed to make them think for themselves. He tells them that they will have more light, increased power to think within themselves, when He leaves the body ; for the Holy Spirit will be sent to them, and they will then better understand what He has told them. It is his will that we shall go onward in all knowl-

edge, and that the light in us shall increase unto the perfect day.

The Questions of the Day.—In truth, Christ continually rebuked the prevailing selfishness, hypocrisy and self-righteousness of the people around Him. He went to the roots of men's lives. He laid bare the hidden motives and mainsprings of action, and spoke as no man dared to speak to those in high places. Continually was he speaking on the questions of those days; and such is the breadth and universality of his principles, such the broad, deep foundation of the religion which he established, that to-day He is the only safe and sure Guide and Teacher in all matters pertaining to the welfare and true prosperity of mankind; and the only safe and true Leader for individuals and for nations. On every burning question of *our* day He speaks, through his teachings given almost nineteen hundred years ago, and also through the "still, small voice" of His Spirit, the Holy Comforter, which utters its counsel to every pure and listening soul. If we are linked to the Divine Spirit in purity of heart and life, and unselfish love to all God's creatures, then can we drink freely of the waters of Truth, which shall be no longer to our thirsting souls a sealed fountain, but shall be in us "a well of water, springing up into eternal life."

Strive, then, to understand Jesus Christ's words *for yourself*. Do not be bound to what others have told you ; that is only a help. Ask God to help you, be independent of your fellow mortals, and when you see clearly yourself, help others to see clearly also.

We cannot see God and live. It is only through Christ's human nature that we can see his divine nature. He came to *human* beings, not to angels. Neither his disciples, nor we of the present day, could have understood God's message to us, had He come only as divine. We are not divine, but human, very gross, and dull, and slow to understand divine things. The birth of Christ was of a double nature,—human through his mother, divine through the Holy Ghost. He was perfect man in all things like ourselves, and taught us, by his example, that mankind can live without sin ; if we cannot in our human strength, we can by the help of the Holy Spirit. The death of Christ belonged only to his human nature ; his body died and was buried, but the Divine Spirit could not permit that the body it had inhabited should ever see corruption. We did not know God in his mercy, until we knew him through Christ. He came to us in Christ, to show us what it is possible for human nature to be. Study Jesus' character from every standpoint,

and you will find what it is possible for you to be ; you will learn how to attain to a higher standard than you have been able yet to reach ; you will learn to know, and to love, and to do God's will, and how to gain all good for yourself, and bestow blessings on those around you. Christ performed his works, which we call miracles, by the power of God within Him. " The Father abiding in me doeth his works." Miracles are not performed by breaking any of God's laws. They are done by bringing into requisition laws wholly unknown to us. Christ knew those laws, and worked by them, healing the sick, raising the dead, giving sight to the blind and hearing to the deaf. He fed the hungering multitudes, and walked upon the sea, and stilled the tempest—not in opposition to nature's laws, but in perfect harmony with her higher laws, of which we as yet know nothing. Although we are coming to understand many things which were unknown to our fathers, yet are we still but little children in the knowledge of the laws of God. Do you know *how*, in the spring of the year, the sap of the tree *runs up* to the branches, and forms the leaves and blossoms ? What makes it run *up*, notwithstanding the law of gravitation ? And what makes the sap turn into a leaf or a flower ? You see it, so you believe it, but you cannot explain it. *What is* the sap in the tree, and where

does it come from? You see the sun rise, you see the sun set. You are told by astronomers that it does nothing of the kind. They give their reasons for their assertions, and you believe them, although the sun *seems* to approach, cross the heavens, and sink from view. The earth seems to you stationary, yet you believe them when they tell you that it moves at an astonishing rate of speed. Why, then, doubt the miracles of Christ, which were wrought in accordance with laws unknown to us?

The double nature of Jesus was not understood even by His disciples till after His ascension. They could not understand that, in seeing Him, they had seen the Father. It was only after they had received His Holy Spirit into their hearts, and lived it in their lives, that they were able to see God in Christ, the Father manifested to the world in the Son. And thus it is at the present day. It is only the pure in heart who see God; it is only the self-sacrificing, loving heart that knows Christ.

We are continually reminded in the Scriptures of the double nature of Christ. Jesus himself often refers to it.

“The Son of God,” “The Son of Man.”—Man-kind.

The angel Gabriel said to the Virgin Mary, “He shall be called the Son of the Most High.”—Divine.

"Thou shalt bring forth a son."—Human.

"That which is to be born shall be called holy, the Son of God."—Divine.

"Spoken by the Lord through the prophets, Out of Egypt did I call My Son."—Divine.

"Wist ye not that I must be in My Father's house?"—Divine

"He shall baptize you with the Holy Ghost."—Divine.

"Jesus was baptized of John."—Human.

"This is my beloved Son."—Divine.

The temptation in the wilderness was to His human nature. Make these stones bread ; cast thyself down ; seek the glory of the world.—Human.

"The Lamb of God."—Human.

John bore witness to the Son of God.—Divine.

"Nathaniel answered Him, Rabbi, thou art the Son of God."—Divine.

"The Son of Man hath not where to lay His head."—Human.

"The Son of Man shall be delivered up."—Human.

"Even so shall the Son of Man also suffer of them."—Human.

"Until the Son of Man be risen from the dead."—Human.

His divine nature could not die.

A voice from the cloud : "This is My beloved Son, in whom I am well pleased : hear ye Him."—Divine.

"The Son of Man shall come in the glory of His Father."—Human and Divine.

His human nature will return to this earth with the glory of His Divine nature.

Simon Peter said, "Thou art the Son of the living God."—Divine.

"That he that beholdeth the Son and believeth on Him, should have eternal life."—Divine.

"Of a truth, thou art the Son of God."—Divine.

"Till the Son of Man be come."—Human and Divine.

"Jesus, thou Son of the Most High God."—Divine.
"Son of Man shall send forth his angels."—Human and Divine.

"He that soweth the good seed is the Son of Man."—Human.

"The Son of Man cometh in an hour ye think not."—Human and Divine.

"The Son of Man came eating and drinking."—Human.

"The Son of Man came to seek and to save that which was lost."—Human.

“The dead shall hear the voice of the Son of God.”—Divine.

“The Son of Man hath power on earth to forgive sins.”—Human and Divine.

The devils cried out, “Thou art the Son of God.”—Divine.

“The Father loveth the Son.”—Divine.

“Jesus said, Dost thou believe on the Son of God?”—Divine.

“Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?”—Divine.

“The Son of Man must be lifted up.”—Human.

“The Son of Man goeth as it is written of Him.”—Human.

“Now is the Son of Man glorified.”—Human and Divine.

“Father, glorify thy Son.”—Divine.

“The Son of Man sitting at the right hand of power.”—Human and Divine.

BOOK VII.



SCIENCE.

"When the convertibility of solar energy into any of the various forms was discovered: sunlight into chemical affinity, that into heat, heat into motion, motion into electricity, electricity back again into sunlight, it seemed highly probable that every seeming kind of energy was only one thing manifesting itself in various apparent forms. But could this be demonstrated? Could it be shown that electricity is sunlight, and an explanation be given of the real difference between the various forms of manifestation? That has been attempted. So far they show that light, radiant heat and electricity have the following properties in common: They move at the same rate of speed, one hundred and eighty thousand miles per second; they move as waves or pulsations; they, with gravitation, are under the same law of diffusion, the square of the distance; they can be reflected—that is, arrested, and sent back over the course which they came. A film of mercury held in place on glass reflects light, a sheet of zinc reflects electricity.

"What is it which makes the difference? It appears to be demonstrated, beyond doubt, that the difference consists in the differing lengths of the waves of propulsion—nothing more. The shortest wave-lengths—the shortest distance, so to speak, between the crowns of the waves—is manifested as chemical affinity; the next longer appears as light; the next longer gives us heat, the longest gives us electricity. Is it possible that things apparently so utterly diverse are really identical, and the differences between them so marvelously simple?

"Such discoveries, when demonstrated, give possibility to further progress, and this intensely sharpens the spirit of research. For every new truth raises scores of new questions."

SCIENCE.

Science, rightly understood, does not conflict in any way with true religion. It does, rather, throw often upon revealed truth a light so strong and clear as to bring it home to the mind and soul with new meaning and added power. Thus, we learn that solar energy is expressed in different forms. The light of the sun is converted "into chemical affinity, that into heat, heat into motion, motion into electricity, electricity back again into sunlight." "Light, radiant heat and electricity all move at the same rate of speed ; they move in waves or pulsations ; they, with gravitation, are under the same law of diffusion ; they can be reflected." They seem to be but different forms or manifestations of the one great, all pervading Energy which is the expression of God.

Do we not see here a beautiful semblance between the natural and the spiritual ?

Light is truly the type of Jesus, the Son of God, who was "the Light of the world," the Redeemer of mankind, "God manifest in the flesh." Radiant

heat suggests the power of the Holy Spirit, its brooding, warming sanctifying work upon the human soul, making it reflect the warmth and brightness of Heaven ; electricity symbolizes the boundless might and infinite power, the all-pervading purity and love and wisdom of God the Father.

This mighty energy, in its different forms, moves in pulsations ; they denote life. It is subject to the law of diffusion ; that is, it can be given to all. It can be reflected ; sent back over its course. So does the power of God in the soul fill it with new and wondrous life ; so does it give of itself continually to all in need, only to be continually renewed ; so does it reflect the image of God in the soul, and enable it to return to its Divine Source.

Let us seek to know more of God's laws,—and this knowledge is what we call Science. Let us approach it reverently, prayerfully, knowing that God is there, and that in learning of his eternal laws we stand upon holy ground. Thus shall we not go astray into foolish vagaries and wild conceits, but we shall learn humbly and meekly of the wondrous things hidden from the foundation of the world. Let us not forget that knowledge is the gift of God. Let us not take credit to ourselves for anything we may have gained of scientific knowledge, for so our minds would close in their vain

conceit, and the gates of science would be shut against us. Only as the soul is receptive to the higher truths, only as we come like little children to be taught, can we learn the wondrous things of God and his universe.

Neither let us be niggardly of our treasures of knowledge. Let us give to others ; give freely, give always, and the more we give, the more we receive.

“Then said He unto them, therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

Does not this mean that we are to get knowledge, and help others to get it? that the knowledge, at that time hidden from human minds, would some day be revealed to all? that “the earth should be filled with the knowledge of the glory of the Lord,” and “as the waters cover the sea,” God’s truth would yet permeate all humanity, and all hungering and thirsting souls should be fed? “For there is nothing hid, which shall not be manifested ; neither was anything kept secret, but that it should come abroad.”

This may also apply to hidden sin. Is it not true that sin cannot be hid—that it reveals itself? See how sin writes itself in the face ; how it betrays it-

self in the voice, the gait, the movements of the individual. It clings like an incubus to the unhappy victims of intemperance, of sensuality, of greed, avarice and hypocrisy. In the light of science and of a progressive spirituality, all things are made manifest, and things are seen more and more *as they are*, and not as they *seem*. Mankind is going more and more to the heart of things, to the hidden motives and mainsprings of life and action. This is an age of judgment, when things are taken more than ever before at their true value. Therefore get knowledge, let the mind expand, and take in more and more of God's free truth, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Christ often spoke in parables. The world was not ready for all the truth He had to give. He clothed many of his truths in parables, according to the universal custom of the East, that mankind might get at the truth little by little, as they were able to bear it. Let us study his parables, and we shall find new meanings gleaming out from familiar passages, in which they have long been hidden. There is very much in Christ's teachings that the world has not yet discovered. The truth lies hidden there like the diamond in the ground. Some earnest, pure soul will find it in the quest after truth,

“ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you ? For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.”

We have not yet been able to fathom the height and depth of Christ's teachings. Simple and plain as they are, we have not yet made them our own. We cannot fully recognize and realize their wondrous beauty and harmony.

It was during a talk that Jesus had with His disciples that He said : “ Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me.”

Does the prince of this world mean the power of evil ? Certainly, evil found no place in Christ. Some think it refers to money or riches : but money is used for good as well as for evil. In worthy hands it is a means of great good to mankind. Every good thing is used or abused according to the heart that prompts to action.

Does not “ the prince of this world ” denote self or selfishness ? We find no selfishness in Christ ; we do find it permeating human nature. It is very hard to be wholly unselfish in this world. There are so many things that we must do for ourselves,

under the head of *duty* even, that necessarily there is danger of self weighing in the balance.

"Selfishness," writes C. Wilbrandt, "is the real spring of creative power ; this creative power finds pleasure and support in the extension of needs, and the needs and exertion are balanced by a changeless law of nature, which regulates the value of everything according to the relation of supply and demand. On this mode of valuation lies the power of nature, which holds together all the centrifugal interests and renders them useful in the service of the community. Society, if deprived of this stimulus of selfishness, must lose the conditions of recuperation after a crisis. According to this, the world reaps great advantage from *individual selfishness*, and from a worldly point of view this is true.

Selfishness, then, is "the prince of this world," and Jesus tells us that He is not of this world, and this world has nothing in Him.

When Christ was speaking of His death, two or three days before this, and the voice came from Heaven, He said : "Now is the judgment of this world ; now shall the prince of this world be cast out." Again : "The Comforter, when He is come, will reprove the world of judgment, because the prince of this world is judged." We cannot suc-

ceed in life, according to the standard of success which exists in this world, unless we are selfish. Selfishness is the foundation of worldly success. Is it then, a thing to be so much desired? This world is transitory, its joys are fleeting; its pleasures of sense, that seem at first so attractive, become hard, merciless fetters, binding the soul in a wretched bondage, and overwhelming it in misery which no words can portray. Choose, then, which shall be yours: success in this world, or a life here of self-abnegation, which will open to the soul a higher, surer happiness here, and peace and joy in the world to come.

If we love Christ we shall grow to be like Him, and selfishness will find no place in us. He loved others; He thought not of self. He loved those even who did not love Him, who had nothing to give Him in return for all He gave. He loved even His enemies so truly that He gave His life for them. Can we grow to be like Him? Let us try. Let us strive for it. Let us put self aside, and open our heart and soul, and our whole nature toward Him, so that He will come and abide in us and fill us with His Spirit, which is the Holy Ghost.

“In the world ye shall have tribulation; but be of good cheer; I have overcome the world.”

BOOK VIII.



WOMEN OF THE OLD TESTAMENT.

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WOMEN OF THE OLD TESTAMENT.

SARAI, ABRAM'S WIFE.

(The name means "Princess.")

Sarai was a very handsome woman ; her beauty got her into trouble. Abram made her say that she was his sister when they went to Egypt. This he did to save his life. He was afraid the Egyptians would kill him to take Sarai; but the Egyptians seem to have been moral men in those days, and sent Sarai and Abram away. Sarai was the mother of Isaac, and she died when 127 years old. She told two falsehoods, and both out of fear ; the first to please her husband, for fear the Egyptians would kill him, and the last out of fear, when she found the angel of God knew she had not believed in the power of God in regard to the birth of Isaac.

Lot's wife was disobedient to God's command, and was punished with death, as she believed not what the angel of God told her.

REBEKAH.

(The name means "flattering.")

Was a wife chosen by God, asked for in prayer ; a wife for Isaac. We know the story how she was sought for, and how found. She was asked for a drink of water, and she did more than she was asked to do. She had courage, for she left her home for a long journey with a stranger as her guide. Now, Rebekah had faults as well as virtues, and the Bible does not hide them. Also, Isaac was forty years old when he married Rebekah. We know the story of Esau and Jacob, and how Rebekah deceived her husband and said, "Upon me be thy curse, my son," and Esau, her son, was going to kill his brother Jacob, also her son ; so she had to send him away from her, though he was the son she loved.

Here are Eve, Sarah, and Rebekah. We know Eve must have been very beautiful. We are told that Saria was so beautiful that her husband made her tell a lie because he feared he would lose his life, and Rebekah was so beautiful that Isaac loved her at first sight.

We would have the word *obey* taken from the marriage service. Obedience *must* be learned by all ; none can command it unless they obey first, be it man or woman. Obedience should be enforced

upon children, so as to teach self-command, but not upon the girl when she is old enough to understand the consequences of obedience or disobedience to God's laws, the laws of her country, the laws of health, and all other laws which personally react on herself for good or evil. Of course, the laws which make her protect others as well as herself, react on her for good or evil.

In reading the account of Adam and Eve, we find that Adam obeyed Eve—both disobeyed God. "When the woman took of the fruit, and did eat, and gave unto her husband, he did eat," he obeyed her. If for good or evil, is not in the question now. The same as a woman makes a sacred vow to obey her husband in the marriage service, be it for *good* or for *evil* is not in the case at all. Now, Abraham obeyed Sarah, and the command to do so came from God : "And God said unto Abraham, in all that Sarah hath said unto thee, harken unto her voice," and Sarah obeyed Abraham, and said she was his sister when she was his wife, and this thing displeased the Lord. Men, in those days, loved beautiful women to such an end that they would kill the husband to take the wife. Isaac also says his wife is his sister, because "the men of the place should kill me for Rebekah."

Among the women we have the name of *Deborah*,

Rebekah's nurse, her death and place of burial. Jacob obeyed Rebekah, his mother : " Now, therefore, my son, obey my voice according to that which I command thee ;" and he obeyed her.

Now, Rachel was another beautiful woman, and for her beauty was loved. When will men love women for their beauty of mind and character. We are told that she, Rachel, envied her sister, and stole her father's goods, and Leah was not loved because she was not beautiful.

MIRIAM.

(" Strong. ")

We are told that she was the elder sister of Aaron and Moses ; she watched over Moses, sang at the Red Sea, murmured against Moses and was smitten with leprosy. This gives us the good and the bad. We have the name of the mother of Moses, Jochebed. We are told she was a daughter of Levi. " Miriam the Prophetess," Exodus xv. 20. Miriam sinned through pride ; but she is named as equal with Moses and Aaron in Micah vi. 4 : " For I brought thee up out of the house of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam." She has been called by some, " the grand patriotic old-maid."

RUTH.

("Friendship.")

We are told she was a Moabitess who became the wife of Chiblion, younger son of Elimelech and Naomi, and afterwards of Boaz, to whom she bare Obed, father of Jesse, father of David. This woman redeemed the Moabites, that race whose ancestors sinned : "Saith the Lord of hosts, surely Moab shall be as Sodom." Ruth would not leave her mother-in-law, but followed her back to her country ; and Ruth obeyed her mother-in-law, and her mother-in-law brought her a blessing, a very great one, as from her descended David.

DEBORAH.

("Bee.")

We are told that she was a prophetess who judged Israel. Her name was an Egyptian symbol of regal power, and among the Greeks it was applied not only to the poets and those peculiarly chaste, but especially to the priestesses of Delphi, Cybele and Artemis. She was probably of Ephraim, though some suppose her to have belonged to Issachar, from the expression in Judges v. 15. The common version calls her "wife of Lapidoth," but another render-

ing of the phrase is Tennyson's, "the great dame of Lapidoth," or one divinely illuminated, since "lapidotte" is "lightnings." The rabbis, however, say that she was one who tended the tabernacle lamps.

Let us hope she was an unmarried woman. Deborah destroyed the Canaanites; let no one say women cannot fight. She was a great political ruler; she was the fifth judge and ruled all Israel; she dispensed justice and judgment and mercy to the Israelites, and she ruled well, for after the victory over her foes, "the land had rest for forty years."

Why, then, cannot woman govern a woman's state? Here is a woman who was a *prophetess*, a *general*, a *judge*, and a successful one.

Judges v.: "The inhabitants of the villages ceased; they ceased in Israel until that I, Deborah, arose, that I arose a mother in Israel." "Awake, awake, Deborah; awake, awake, utter a song, arise." "And the princes of Issachar were with Deborah, even Issachar and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart." Deborah, the strong-minded woman.

JEPHTHAH'S DAUGHTER.

The consecrated maiden vowed to live a single life all her life. This was long before Christ was born. When so much was thought of having descendants, children to bear the name, to continue a certain prized race, to continue a generation, also to be the human mother of Christ, must have been a holy wish in every woman's heart.

This is the *first woman* we can find in the Bible given to the Lord. It is true she was vowed to the single life by her father, another and not herself; but she consented, so the gift of herself was partly her own free act. How little could woman then understand what the true giving of herself to God meant. It is Christ who has taught us, it is Christ who has called us, and it is Christ who has changed what in the Old Testament days was considered a disgrace, to be an honor and a glory, if given freely, with *no vows*; a consecrated single life, in imitation of the life of Christ, to the glory of God, and the good of mankind. It is not everyone who can so live.

DELILAH.

Judges xv. 4. The bible gives the history of the women, good and bad. We are to get the lesson they teach ; we are to search for it and judge ourselves. Here is a woman of those days, devoted to her people and her nation. She uses her charms to win the secret of Samson's strength. He is vanquished by a woman. This was considered a great disgrace, for in those days a woman stood very low.

So Sisera died by the hand of a woman, Jael, the wife of Heber the Kenite, and she was praised for saving her nation. Judges v. 53. "And a certain woman cast a piece of a millstone upon Abimelech's head." We are told that the men and *women* fled to a strong tower, when the city was besieged. In those days, when both men and women were barbarous, the women fought for their country and nation, as well as the men. This man made his soldier draw his sword and slay him, that it might not be said, "a woman slew him." These woman were all courageous, as much so as the men, and would have made good generals.

HANNAH.

(" Grace.")

One of Elkanah's wives, and the mother of Samuel the prophet, while she also herself was a prophetess, as is proved by the prophecy contained in her hymn of thanksgiving for the birth of her son. It is in the highest order of prophetic poetry. It contains the first designation of the " Messiah " under that name.

BATHSHEBA.

(" Daughter of an oath.")

Daughter of Eliam or Ammiel, wife of Uriah, and mother of Solomon by David. She is also called Bathshua. Jewish tradition has it that she composed and recited Proverbs xxxi. as an admonition to her son Solomon, on his marriage with Pharaoh's daughter. Proverbs xxxi.: " Who can find a virtuous woman, for her price is far above rubies," and the rest of the proverb.

When David was old, Adonijah exalted himself, saying, " I will be king." But Nathan, the prophet, and the mighty men he called not. Therefore Nathan spake unto Bathsheba : " Let me give thee counsel, that thou mayest save thine own life, and

the life of Solomon. Go to King David and say : " She obeyed," and we are told : " And Godok, the priest, took a horn of oil out of the Tabernacle, and anointed Solomon, and all the people said, God save king Solomon." " And Adonijah came to Bathsheba the mother of Solomon, to get her to ask the king to give him Abishag the Shunamite for wife, thinking that Solomon would grant what his mother asked him, if it was good or if it was evil. So Bathsheba was made a messenger by many who feared to speak for themselves, but who sent a woman who was favored, to speak for them.

ABIGAIL.

(" Source or cause of delight.")

Wife of Nabal the Carmelite. She met and pacified David, and afterwards became his wife, and was the mother of Daniel or Chileab. Samuel i. 15 : " And Nabal answered David's servants and said, who is David ? and who is the son of Jesse ? Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be ?" But one of Nabal's men told Abigail that David and four hundred of his men were coming to fight Nabal, and they *feared* to speak to him, and that Nabal had railed on

David's messengers who had come to salute him. "Then Abigail made haste and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses, and said to her servants, go on before me, I come after you ; *but she told not her husband Nabal.*" And she met David and his men, and she fell at his feet, and said, "Upon me, my lord, upon me let this iniquity be, and let this handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid." Read for yourselves the words of wisdom this woman spoke, after coming with so much *courage* to meet the army of an enemy *alone*, and she a woman ; and read how David spoke to her, and her wisdom in not speaking to Nabal when he was drunken : "Wherefore she told him nothing, less or more, until the morning light," and after his death she became David's wife. But this woman, so full of wisdom and courage was very humble ; she said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord."

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MICHAL, SAUL'S DAUGHTER.

(“ Who is like God.”)

The younger daughter of King Saul, who became David's wife, saved him in his distress, and mocked him in his triumph. When Saul went to David's house to kill him, Michal put an image in the bed, and she let David down through a window, and told him to save his life. “ But Saul had given Michal, his daughter, David's wife, to Phalti, the son of Laish, which was of Gallim.” “ And David sent messengers to Ish-bosheth, Saul's son, saying, deliver me my wife Michal.” She was taken from Laish, and her husband went with her, weeping behind her ; and Abner said, go, return ; and he returned. The value of this woman was only that she was Saul's daughter, for as the ark of the Lord came to the city of David, Michal looked through a window, and saw King David dancing before the Lord ; “ and she despised him in her heart,” *her pride* made her do so. “ And David returned to bless his household. Michal, the daughter of Saul, came to meet David,” and in her words she tried to put him to shame through her *pride* : “ Therefore, Michal, the daughter of Saul, had no child unto the day of her death ;” and in those days this was the greatest fall her pride could have.

THE WIDOW OF ZAREPATH.

(I Kings xvii. 10.)

To this widow the Lord sent the prophet Elijah. "I have commanded a widow woman there to sustain thee." And, behold, the widow woman was gathering sticks to make a fire to cook the last food she had in her house, for her child and herself, "that we may eat and die," nevertheless she obeyed Elijah and believed his promise: "The barrel of meal shall not fail, neither the cruse of oil, until the day that the Lord send rain upon the earth." A great famine was in the land, no rain, not even dew. So this widow fed the prophet for many days. Then we are told that after this, this woman's son fell sick so that there was no breath left in him, and we are told that Elijah prayed for the child and the child revived. This is the woman of whom Christ spoke when he preached in the synagogue at Nazareth: "But I tell you of a truth many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but to none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow."

THE WOMAN OF SHUNEM.

This woman, we are told, was a great woman, and when Elisha passed through Shunem, she gave him bread to eat, and as often as he passed he rested at her house. So *she* said to her husband, let us make a chamber for the prophet ; and the prophet said to her, you have taken all this care for me, what shall be done for you ? A son was what she wished. [This longing to have a son among these early people, as well as among the people in India, is without doubt from two things : The son, the Saviour of the World ; and the mother of this Son, the Generation from which Christ would come. Now that Christ has come and died and risen for us, this great wish for the honor of being the mother of a son has passed away. It was the Old Testament ; the New Testament has made all things new]. And a son is given to this woman. The son falls ill and dies, the mother goes to the prophet, and will not have any one but the prophet to recall the child to life ; and the child lived.

This woman has been called the “ Hospitable Matron.”

QUEEN OF SHEBA.

I. Kings x. 1 : "And when the queen of Sheba heard of the fame of Solomon *concerning the name of the Lord*, she came to prove him with hard questions."

She came to Jerusalem with much riches, and communed with Solomon. Now, this woman was a learned woman ; she had wisdom and was so wise that she took the long journey to see the king of whom she had heard, to ask him questions "concerning the name of the Lord," and he told her all. And when she had seen Solomon's wisdom there was no more spirit (pride) in her, and she said : "It was a true report that I heard in my own land of thy acts and of thy wisdom. Howbeit, I believed not the words, until I came, and mine eyes had seen it : thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel : because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." And "She turned and went to her own country, she and her servants." Now, where was Sheba ? was it in North Ethiopia ? a

land southwest of Arabia ; or in Africa, near the Straits of Babel Mandeb ? If she returned to India, she carried back with her the knowledge of the Lord, and all the wisdom she gained from her visit to Solomon.

Christ speaks of this queen and praises her. "The queen of the south shall rise up in the judgment with this generation, and shall condemn it ; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here." St. Matthew.

"The queen of the south shall rise up in judgment with *the men* of this generation and condemn *them* ; for she came from the utmost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here." St. Luke. Was this queen the queen of the Ethiopians ? If so, was her name Candace ?* She taught her people all the wisdom Solomon taught her "concerning the Lord," and here we have the proof. This eunuch, a man of Ethiopia, of great authority under the queen, whose name was Candace (Acts viii. 27), "had come to Jerusalem for to *worship*," and returning he was reading Esias the prophet, and Philip preached unto him Jesus. Into Ethiopia this man must have taken the knowl-

* The little maid who waited on Naaman's wife. II. Kings v.

edge of Jesus Christ that he is the Son of God. Have they lost this knowledge? If so, how came they to lose it?

“Naaman was a great man in Syria, honorable and mighty in valor, but a leper.”

This little maid was a captive, she was young and a slave, not thought much of even in these days, still less in those days; yet this little maid said unto her mistress, “Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy.” This child was not *ignorant*; she was exceedingly *wise*; her words were repeated to Naaman, and he at once followed her advice, and in the end was cured. Who was this little *maid* whose knowledge and wisdom and faith led this rich and mighty *man* to be cured of the leprosy?”

VASHTI.

(The Book of Esther.)

A queen whom Ahasuerus repudiated, and whom Esther succeeded. We are told: “This is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces.” The name of his palace was Shushan; he made a great feast; “the power of Persia and Media being before him, his queen also made a

feast for the *women* in the royal house which belonged to the king; and when "the heart of the king was merry with wine," he sent to the queen that she should come before him with the royal crown to let the people see her beauty, "for she was fair to look on." The queen refused, so the king was very angry, and consulted what he should do with Vashti.

Now this is a book in which the word "God" does not appear, so we are going to write just what we think. In these days, if men were feasting and drinking, and a wife refused to appear before them to be judged for her beauty and rich dress, to add to the glory of the drinking men, we would say she had done well to refuse; modesty and virtue forbade her to obey, self-respect and dignity of character also forbade her to do so. This was a woman asserting herself; she was more than the gold and silver of the king; she was a woman. Here, we think, is the first time that the woman, the wife, was divorced for asserting herself. The men in council say, If all women know what the queen has done they shall despise their husbands; thus shall there arise too much contempt and wrath. All the wives shall give to their husbands honor, both great and small, and that every *man* should bear rule in his own house. And this was to be

published according to the language of every people." Ah! Vashti, the time had not come; women went back by your act; though it was not meant that it should be so for God made man and woman equal.

ESTHER.

(The Planet Venus.)

Now in Shusham was a Jew, Mordecai, a captive, carried away from Jerusalem. He brought up Hadassah, that is Esther. Here again the knowledge of God must have been taught in Ethiopia. Is India the old Ethiopia? Have they, then, in India the knowledge of God, as the Jews of old had?

We all know so well the story of Esther and Mordecai, her deep humility and fear, when unbidden she went before the king. No wonder she said, "If I perish, I perish." She knew what had happened to Vashti, and she feared even death would be her lot. This young woman had *great courage*, and loved her nation and her people enough to die for them. Also, she had been taught *obedience*. But her uncle sends her threatening words, "Think not that thou shalt escape, more than all the Jews, for if thou holdest thy peace, deliverance will come some other way, and thou and thy father's house

shall be destroyed." Poor Esther! she was to meet death either way, if she spoke and if she spoke not. So, by the self-sacrifice of this *woman*, the nation of the Jews, or rather those in captivity in the land of Ethiopia, were to be saved alive. And it was so.

There were two *women whom men thought* were created for their pleasure alone—to obey them the same as a slave must, to be used to their interest alone. It is true that this was in the land of Ethiopia. We are not told that they knew God, but they sent out a decree in regard to women, which was readily adopted by all nations; man, because man, was superior to woman only because a man. And so a yoke fell upon woman-kind, which only a physical battle could have raised from them. And even the Jews, God's chosen people, made use of brave Esther. She was given to a heathen king; and, though she pleaded for her life, she was threatened with death if she made not a willing sacrifice of herself for the Jews.

Now, Vashti fell *by pride*—for the qualities we give above are modern and Christian; she could not have had them.

Esther—the Persian name Hadassah, daughter of Abihail, son of Shimer, son of Thish, a Benjaminite (Mordecai), and consin of Mordecai. She was an

orphan captive, and was selected by Ahasuerus (Xerxes, son of Darius Hystaspis,) as his queen, instead of Vashti.

THE WITCH OF ENDOR.

(Endor—"Fountain of Dor.")

"Dor was a city of Manasseh, four miles south of Tabor, or at the south of the sea of Galilee in Issachar." It is now called Endur, and the rock on which it stands is hollowed into caves. From the slopes of Gilboa to Endor is seven or eight miles, over rugged ground. "And Saul had put away those that had familiar spirits, and wizards, out of the land." I. Samuel. Though he had done so, and rightly done so, yet, when he got no answer from God by the prophets concerning the army of the Philistines, he said to his servant, seek me a *woman* that has a familiar spirit, that I may inquire of her. And Saul disguised himself. "And, when the woman saw Samuel, she cried with a loud voice, saying, why hast thou deceived me, for thou art Saul." And Saul answered Samuel and said, "God is departed from me, and answereth me no more." This man, finding that God had departed from him, trusted in witches; he got no answer from God simply because he would do evil. If we wish knowledge from God

we will not get it unless in the depth of our soul we *do* and *wish* for good. However, Saul, a *man*, sought the *woman* witch, when there were also men wizards.

Now, about the Witch of Endor, we would say this. we beg you to read what we say, only as our idea about it. We may be wrong, but this is what we think. It was only what is called hypnotism in these days. A man who has delirium from firing his brain with intoxicating drinks, believes certainly that what he sees in his mind is visible to others, and verily true ; the same with a man under the effect of opium. You cannot be hypnotized unless you yield yourself to it. That is, you yield your mind to the stronger mind. If you resist it, it cannot overcome you if you are in strong health, and in your right mind. Now, Saul, when he saw the host of the Philistines, he was *afraid and his heart greatly trembled*. His heart, means his *mind* was greatly troubled. Now, *Saul knew* that he had not obeyed the voice of God to execute God's wrath upon Amalek, and that therefore the Lord had done this thing unto him. *He knew* that the Lord had rent the kingdom from his hand and given it to David. Saul went willingly to put his mind under the spell of the witch. She is represented in pictures with a boiling kettle, the fumes of which may have had the same effect on Saul as opium. In his mind he had thought

long and earnestly of Samuel. He *wished* to see him; saw him in his deranged thoughts, and heard him speak, just as *he knew*, all the time, that Samuel *had* spoken when alive, and would speak again if alive.

ATHALIAH.

("Jah is strong.")

II. Kings, viii. A daughter of Jezebel, wife of Omri, King of Israel, who became the wife of Jehoram, King of Judah, and *ruled* in Judah after *the death of her son* Ahaziah. Now, this woman also sinned through pride. She wished to rule in Judah. She let nothing stand in her way, for "when she saw that her son was dead, she arose and destroyed all the seed royal." Many a king had been as wicked as she, but we are telling all we know, good or evil of *women*.

Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joah, the son of Ahaziah, and stole him from among the king's sons which were slain, and they hid him and his nurse so that he was not slain. Athaliah reigned six years.

"And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord, and when she looked

the young king was crowned. And Athaliah rent her clothes and cried, Treason, Treason. And the priest said, Take her out, let her not be slain in the house of the Lord ; and she was taken by the way the horses came into the king's stables, and there was she slain." Now in II. Chron., we have this : " The inhabitants of Jerusalem made Ahaziah king." The Arabians had slain all the eldest sons of Jehoram. His mother counseled him to do wickedly, and Ahaziah was slain by Jehu, and when Athaliah saw that they had slain her son, she destroyed all the royal children of the house of Judah. In those days, when they killed each other and fought for the throne, this *woman*, who was wicked, does not seem to be more wicked than the men. She was proud and ambitious ; so were the men proud and ambitious, and we have a long list of kings " who did evil in the sight of the Lord," and so died.

THE JUDGMENT OF SOLOMON BETWEEN TWO WOMEN.

I. Kings iii. Solomon had a dream in which he heard God ask him to ' Ask what I shall give thee.' He asked for wisdom. As soon as he came to Jerusalem two women came before him, each claiming

to be the mother of a child. The true mother was willing to part with it ; the other wished it dead rather than see the other woman happy. Solomon's first just judgment was given to *women*.

JEZEBEL.

A daughter of Ethbaal, king of Zidonians, and the wife of Ahab and mother of Joram, kings of Israel.

This woman's husband, Ahab, "did *evil* in the sight of the Lord, above all that were before him;" and, as if it had been a light thing for him to walk in the sins of Jeroboam, that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, who served Baal; and Ahab did more to provoke the Lord to anger than all the kings of Israel; and in his days Hiel built Jericho; he laid the foundation thereof in Aboriam his first born, and set up the gates in his youngest son Tegab, according to the word of the Lord which he spake by Joshua, son of Nun. A famine was sent in their reign, which lasted three years. "And Ahab told Jezebel all that Elijah had done, and how he had slain the prophets of Baal." Then Jezebel sent word to Elijah that she would slay him ; so he fled. And Jezebel put to death the prophets of the Lord; one hundred

were hid in a cave. And she fed four hundred and fifty prophets of Baal, and four hundred prophets of the groves. And Jezebel came to Ahab when he was sick, because he could not get the vineyard from Naboth ; and this wicked woman forged the king's name. She wrote, proclaiming a fast, and set Naboth on high among the people, and set two men of Belial to bear witness against him, to say he blasphemed God and the king, then stone him that he might die. Then she told Ahab to go and take the vineyard, as Naboth was dead. Then the prophet of the Lord met him and told him how he should die, and "the dogs shall eat Jezebel by the wall of Jezreel." This Ahab, who was so wicked, we are told "Jezebel his wife stirred up." "When Joram (Jezebel's son) saw Jehu, he said 'Is it peace, Jehu?'" and he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many."

And when Jehu was come to Jezreel Jezebel heard of it, and she painted her face and tired her head, and looked out of a window; and as Jehu entered she said, "Had Gimri peace, who slew his master?" and Jehu said, "Throw her down," and they did so. And he said, "Go see now this cursed woman, and bury her, for she is a king's daughter."

We have written of this terrible woman, as she has

so often been spoken of ; so many women since her day have been called “ painted Jezebels ” most unjustly. We have shown you, by the Bible, what this Jezebel was ; there is no redeeming point in her, she is utterly vile. She is one of the women of the Bible most spoken of by men. We have often heard her name as given to women living in our days.

Jezebel's *father* worshipped Baal ; her *husband*, Ahab, was utterly wicked ; and Joram, her *son*, also wicked. This one wicked woman :—for her counterpart read the long list of kings in the Bible, of whom we are told that they “ did evil in the sight of the Lord.”

JOB'S WIFE AND DAUGHTERS.

His wife was a foolish woman, and his first daughters all die ; and the three whom God afterwards gave him—Jemima, Kezia, Karem-happuch :—the first means “ pure, fortunate day ; ” the second means “ cassia.” And in all the land were no women found so fair as the daughters of Job ; *and their father gave them inheritance among their brethren.* Here is the good example that girls should inherit equally with the boys.

JUDITH.

This took place in the reign of Nabuchodonosor, king of Nineveh ; and Holofernes besieged the Israelites ; and they, the Israelites, were so hard pressed that they decided to surrender within five days. Now, Judith heard of it. She was the daughter of Merari, and fourteen generations are given of her father's family, and her husband's name was Manasse, and Judith was a widow three years and four months; she wore sackcloth and widow's apparel, and she fasted all the days of her widowhood. We are told she had a goodly countenance, and was very beautiful to behold. Her husband had left her a *large fortune*, and no one gave her an ill word, "for she feared God greatly." When she heard that the city was to be given up within five days, this woman risked her life and her honor to save the lives of her people. She was courageous and patriotic. She prayed to God for help and guidance. She took her maid, and the food her religion permitted her to eat, and she put on her rich apparel, and went forth alone from the gate of her city. Read the story of what she did, and see how, in the camp of the enemy, she saved her honor. She destroyed the enemy and returned to her people. This woman, of those barbarous days, had worldly wisdom. Read her

speech to the governors and the inhabitants of Bethulia, before she takes her life in her hands and goes forth to almost certain death or dishonor. Read how wisely she acts and speaks when in the camp of the enemy; how she manages not to eat anything but what she brought with her. She might have been poisoned; she might have been drugged; but her wisdom, her worldly knowledge, saved her.

She fought the battle single-handed. The Assyrians cried "one woman of the Hebrews hath brought shame upon the house of King Nabuchodonosor, for behold Holofernes upon the ground without a head." "And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbor, but rushing out all together they fled into every way of the plain and of the hill country." So this woman was a general and so fought this battle and won; and we are told they got many spoils, "for the multitude was very great." Then Joacim, the High Priest, and the ancients of the Children of Israel that dwelt in Jerusalem, came to see the good things that God had showed to Israel, and to see Judith and *to salute her*; and when they came to her, they blessed her with one accord." Read the blessing, and also the song of thanksgiving which Judith

sang : "Begin unto my God, exalt him, and call upon His name."

Judith refused to marry, lived to be 105 years old, lived in her husband's house, made her maid free, was buried with her husband, and Israel lamented her seven days, and before she died she gave away her goods to all them that were nearest of kindred to her husband and herself, and by her wisdom she kept her nation in peace.

This *woman's* story of her saving her country is very much like *David* and *Goliath*. And both gave God the praise.

THE HISTORY OF SUSANNA.

(Set apart from the beginning of Daniel because it is not in the Hebrew.)

This is the first judgment of young Daniel, and this woman's character is a very pure one, though living in those barbarous days. Her husband's name was Joacin; he was very rich and honorable, and he was a judge. Susanna, his wife, was the daughter of Chelcias; she was very beautiful and *feared the Lord*. We are told of the lovely garden joining the house, and how Susanna never went there until all the people had departed from her husband's house. Then we are told of the con-

duct of the elders and how they falsely accused her ; how death was the punishment either way ; how she said she would rather die than sin in the sight of the Lord. We are told that Susanna was "a very delicate woman, and beauteous to behold," and she went through a public and hard trial, and was condemned to death. Now, Susanna cried out aloud to God for her innocence, and the Lord heard her ; therefore, when she was led to be put to death, " the Lord raised up the holy spirit of a young youth, whose name was Daniel," who cried, " I am clear from the blood of this woman." Read his judgment.

The first defense of woman's honor. So on woman men laid the safeguard of purity and woman's honor, without giving her the liberty to equally defend herself. And as the world went on they despised her weakness to defend herself against them (the men) and stoned her if she was not strong enough to fight them, until Christ came and forced them to see that they were as despicable as they thought the woman to be.

THE MOTHER OF THE MACCABEES.

This woman is like a Spartan mother and stands equal to the Christian martyrs, for she saw her

seven sons put to most cruel deaths rather than disobey her God and deny him. These young men exhorted one another, with the mother, to die manfully, saying: "The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song declared, saying: 'And he shall be comforted in his servants,'" and "Thou like a fury takest us out of this present life, but the King of the World shall raise us up, who have died for his laws, unto everlasting life."

We are told of how bravely these men died. "But the mother was marvelous above all and worthy of honorable memory, and she was also put to death."

RIZPAH.

II. Samuel. This woman was one of Saul's wives. Her two sons were put to death with five other sons of Saul.

This strong-minded woman, spirited, and of the physical strength of those days, did this:

"And Rizpah, the daughter Aiah, took sackcloth and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what

Rizpah had done, so he gave her sons a royal burial.

When Joab was beseiging the city of Abel, and all the people that were with Joab battered the wall to throw it down, then cried a wise woman out of the city. She called Joab to speak to him, and when he was come near, she said: "Art thou Joab?" and he said "I am he," and she said "Hear the words of thine handmaid," and he said "I do hear." Then she spake, saying, "They shall surely ask counsel at Abel." And so they ended the matter. This undoubtedly was a prophesy, and this *learned* woman knew it. She said, "I am one of them that are peaceable and faithful in Israel. Thou seekest to destroy a city and a mother in Israel. Why wilt thou swallow up the inheritance of the Lord?" And Joab answered and told her that he did not wish to destroy the city, only one man, who had lifted up his hand against King David. Then this woman "went unto all the people in her *wisdom*," and they cut off the head of Sheba, the son of Bichri, and cast it to Joab, and the army of Joab retired from the city, and returned to Jerusalem.

So this one woman, by her courage and wisdom, saved the city, and all in it, except one guilty man.

A MOTHER OF ISRAEL

Undoubtedly means a woman of wisdom, able to guide and direct, to counsel, to encourage, to govern, to direct a battle, to take part in her country's welfare, therefore, what we call a country's politics.

In these old times women did not count for much ; and yet, now and then, we find a woman of such grand and strong character, now called strong-minded, that the whole nation, the whole army, listened and obeyed her.

BOOK IX.

WOMEN OF THE NEW TESTAMENT.

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WOMEN OF THE NEW TESTAMENT.

And now we come to the women of the New Testament. We must remember that all things were changed after the birth, teachings, and death of Christ. The women of the Old Testament were painfully, slowly working their way upward from the level to which they fell after the fall of Adam and Eve. Very slowly, for it was generation by generation, and they were the counterpart of the men of their days—as evil, as wicked, as good, as wise, as learned as the men. They were praised for very different things; those we have already spoken of were said to be very beautiful; they made use of their beauty for good or for evil; they had great courage, and fought the battles of their countries. They outwitted men for good and for evil. They also were inspired, and prophesied. They preached, they taught, they rebuked, the same as the men did; they gave advice for the good of their nation.

MARY.

(" Bitter.")

The Mother of Jesus, and wife of Joseph ; the Virgin Mary ; how can we say *all* that should be said of this woman, so pure, so chosen to be the Mother of Christ, who gave him his human nature alone !

ELIZABETH.

Of the daughters of Aaron, the wife of the priest Zacharias, she was righteous before God, walking in all the commandments and ordinances of the Lord, and *blameless*. She was the mother of John the Baptist, whom the angel Gabriel said would be filled with the Holy Ghost, even from his mother's womb. She was the cousin of the Virgin Mary. Elizabeth, also, was filled with the Holy Ghost, and prophesied. When she heard the salutation of Mary, the Mother of Jesus, she spoke out with a loud voice, " Blessed art thou among women, and blessed is the fruit of thy womb ; and whence is this to me, that the mother of my Lord should come to me ; for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy, and blessed is she that believed, for there shall be a performance of those things which were told her

from the Lord." Elizabeth had great humility, for she knew that the angel Gabriel had certified that *her* child would be filled with the Holy Ghost, even from his mother's womb, and she prophesied that the child to be born of "Mary, the mother of Jesus," was her Lord, and the Lord of *her* child. She also told Mary that she, "Mary," was blessed, because she believed what the Lord had told her.

Peter's mother-in-law was sick of a fever. Jesus touched her hand, and the fever left her, and she arose and ministered unto them. Cured by Jesus, ever gentle, full of compassion to all women, greatly were they blessed by Christ, our Lord; being cured, she at once arose, not idle, but ministered unto them.

A woman, whose name we have not, was diseased twelve years, came behind Christ, touched the *hem* of his garment, and said within herself, if I may but touch his garment I shall be whole; but Jesus turned him about, and when he saw her, he said, "*Daughter*, be of good comfort; *thy faith* hath made thee whole." And the woman was made whole from that hour. This woman was humble; she came behind; touched *but* the hem of his garment. Jesus calls her "Daughter"; she, then, in spirit and soul, was a daughter of God. This woman is spoken of

in Mark ; we are told that the physicians and all the money she had could not cure her. This woman, though in fear, *told all the truth*. St. Luke, the physician, also tells of this woman ; he may have tried to cure her as a physician, so we must take his word that she could not be cured by any one but Christ. Both accounts tell us that Jesus perceived that virtue had gone out of him. To whom did it go ? It went to this woman ; this timid, fearing woman *at once* had strength and courage to fall before Jesus, and declare, before all the people, *why* she had touched Jesus, and *how* she was healed. We hear no more of this woman, but we can well understand that a woman who had received virtue from Jesus must have lived and died a noble and virtuous life.

Who are the mother and sister of Christ ? Jesus said, " Behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my brother and *sister* and *mother*."

We speak of the wicked as well as the good women, for so doth the Bible, and here we have Herodias and her daughter. Herod had taken to himself his brother's wife. John the Baptist had told him that it was *not lawful* for him to have her. It is this woman who plans the death of John the Baptist, and here is an account of dancing with a great sin

as the result. This dance was by no means an innocent one. She knew what effect it would have on Herod, and she gained her end. The mother used her daughter to gain her end, which was to live on in sin. Do women know now that such a thing is *not lawful* ; spoken by God's prophet, the one who came to prepare the way for Christ.

How much can be said on this subject in these days ! The gossip of our friends, the papers of the day, all tell us how women will have their way, carry their end at any cost, when they give way to their passions. It is hard to find a divorced woman in these days who has not married again. How are their children to be Christian children ? They have the disgrace first of having a divorced mother ; then of a mother *married* according to the world's code of morals, to whom John the Baptist would certainly say : " It is *not lawful* for you to have him." Do these women know that the evil they are doing will hereafter be fully realized and felt by them on and on, from one generation to another. They will die, but their works will follow them. They gratified their passions regardless of the evil it brought to others and the evil it brought into the world. Their punishment will be that they will realize to the utmost what *they* have done so long as the *evil lives* in this world.

They, the originators, will feel the evil as long as the world lasts.

These are two women unto whom Christ showed great mercy. To the *mother* he said : " O woman, great is thy faith, be it unto thee even as thou wilt, " and her *daughter* was made whole from that very hour. Christ here *gives* this woman the power to cure her daughter by her will. Great truly was her faith, for Christ does not say here, Your daughter is cured, or, I will come and cure her by a touch, but he says, " As thou wilt. " Now, he says to us in answer to our prayers " As thou wilt, " and he knows what it is we *truly will* in our hearts, the end we have in view, the object we wish to accomplish. *Is that end only good* to others as well as ourselves ? If *evil*, he would not give us the power to have it, " as we will. " Would we wish it ? When Christ fed the four thousand men we are told he fed, besides men, *women* and children. They were equal in his sight and in his blessing.

The mother of Zebedee's children (her two sons) asked Jesus that " one may sit on thy right hand and the other on thy left in thy kingdom. " Jesus told her she knew not what she asked ; then said he, " Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with. " They say, " We are able ; " and he

saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with ; but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father." This woman's ambition was for her sons, and only for herself through them ; that is, they *were her sons*. What earthly idea had they of Christ's kingdom. The cup of sorrow and suffering on earth, the baptism of death, could not have been in their thoughts, for Christ says, "Ye know not what ye ask." In a great many of our prayers we know not what we ask, for we cannot foresee.

Christ, in one of his parables, speaks of the ten *virgins* ; mark they are *virgins*, *five wise*, (then woman can *be wise* !) five were foolish. We are told so often in these days that women can be foolish, that we also know they can be so. We are told how five were ready with their souls, to enter heaven at any moment, though they also slept with the others, in the long waiting for Christ's coming. There was not enough oil for all among these virgins. Each soul is individual, by her goodness alone does her soul pass into heaven at the last moment. She cannot take the soul of the foolish with her, They all knew for whom they waited,

“Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.”

No doubt *women* were listening to Christ when he spoke this parable, some wise, some foolish. He speaks the parable; they, the wise, are the ones to lay it up in their minds and to get thereby courage to continue patience to wait. The foolish had time to become wise, but were too lazy and foolish to think of serious things. These ten virgins are of no mean repute, for the Kingdom of Heaven is likened unto them, and it is Christ, the bridegroom, whom they go forth to meet, the spirit of Christ which is working in the world—it is these virgins, *all women*, who go forth to meet the spirit. We read that their call to meet Him was sudden, when not looked for, in the night, the night of ignorance, and the call was “Go out and meet Him.” Shut up you cannot meet him; go out in the world and meet Him. We know, then, that the foolish wished the wise to help them when it was too late. We are told *all* arose.

The call is heard *by all*. The wise women who were ready went in with Christ, and the door was shut. We are told they were all virgins.

St. Matthew tells us of the woman with the alabaster box of very precious ointment, which she poured on the head of Jesus, as he sat at meat in

the house of Simon the leper, in Bethany. The disciples had indignation against the woman, saying, "To what purpose is this waste ; this ointment might have been sold for much and given to the poor." How like men of these days, who accuse women of waste ! All four of the Gospels speak of this woman, for Jesus said : "Wheresoever this gospel shall be preached *in the whole world*, there shall also this, that this woman has done, be told for a memorial of her." And so it has been and will be told. And Jesus said to the men, "Why trouble ye the woman ? for she hath wrought a good work upon me; for ye have the poor always with you, but me ye have not always ; for in that she poured this ointment on my body, she did it for my burial." St. Mark tells us that she brake the box, and that the ointment might have been sold for three hundred pence, and that Jesus said, "Whensoever ye will ye may do the poor good," and that the woman had done *what she could*. St. Luke (the physician) tells us the woman was a sinner, and that Simon was a Pharisee, that the woman stood at Jesus' feet, behind him weeping, and washed his feet with her tears, and did wipe them with the hair of her head, and kissed his feet and anointed them with the ointment. We are told that the Pharisee spoke within himself, yet Jesus knew it. This man said to himself, "This

man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." So this woman had only heard things said about her by the men who were there. Then Jesus, who had not accused this woman of anything, takes her defence himself, and tells Simon the Pharisee how much better this woman is than Simon himself. And does He accuse this woman at all? No; all he says to her is this: "Thy sins are forgiven, thy faith hath saved thee, go in peace."

St. John tells us this woman was Mary, the sister of Martha and Lazarus, and that the house was filled with the odor of the ointment; that it was Judas Iscariot, Simon's son, who betrayed him, who said the ointment should have been sold and given to the poor. We are told that he did not care for the poor, that he was a thief, and had the bag. The four accounts in other respects are the same. How quick these men were to accuse this woman, how surprised they were that Jesus even spoke to her, and forgave her sins. If this is the story of the same woman in all the gospels, and the sister of Martha and Lazarus, then we hear of her again as sitting at the feet of Jesus and learning the wisdom from Him which He said should not be taken from her, and as long as the Gospel of Jesus is

preached, she shall be spoken of, what she did shall be told to the whole world as a memorial of her.

St. Mark and St. Matthew tell us of the woman of Canaan who cried to Jesus, "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil," and Jesus tried her faith, first. He answered not. The disciples (men) said, "Send her away, for she crieth *after us*." Read, then, how Jesus tried her, and her wise and humble answer. Also, this woman had patience, courage, and perseverance, and Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt." According to her will and faith in Jesus—she had will enough to have faith—her daughter was cured in that hour. Now we have Jairus's daughter, even now dead; but Jesus took her by the hand and said, "Damsel, I say unto thee arise," and she arose and walked. We are told she was twelve years old, and Jesus told them to give her something to eat; she arose, therefore, in perfect health.

And here we have the poor widow who for the support of the temple cast into the treasury two mites, which make a farthing. Now, Jesus thought enough of this to call his disciples (men) to impress this lesson on them—that this poor widow had given more than all who had given, for they gave of their abundance, she gave *all* she had.

Let us here say, that we should take account of how many women Christ spoke of, in giving to his disciples and to us

HIS PRECIOUS TEACHINGS.

“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment.

“Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him,

“Why was not this ointment sold for three hundred pence, and given to the poor ?

“This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

“Then saith Jesus, Let her alone : against the day of my burying hath she kept this.

“For the poor always ye have with you ; but me ye have not always.”

“And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured *it* on his head.

“And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ?

“For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

“And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

“For ye have the poor with you always, and whensoever ye will ye may do them good ; but me ye have not always.

“She hath done what she could : she is coming aforehand to anoint my body to the burying.

“Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.”

“And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David ; my daughter is grievously vexed with a devil.

“But he answered her not a word. And his disciples came and besought him, saying, send her away ; for she crieth after us.

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped him, saying, Lord, help me.

"But he answered and said, It is not meet to take the children's bread and to cast *it* to dogs.

"And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table.

"Then Jesus answered and said unto her, O woman, great *is* thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

"And behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his house :

"For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

"Came behind *him* and touched the border of his garment : and immediately her issue of blood stanchd.

"And Jesus said, Who touched me ? When all denied, Peter, and they that were with him, said,

Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me ?

“ And Jesus said, Somebody hath touched me : for I perceive that virtue is gone out of me.

“ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

“ And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

“ While he yet spake, there cometh one from the ruler of the synagogue’s *house*, saying to him, Thy daughter is dead : trouble not the Master.

“ But when Jesus heard *it*, he answered him saying, Fear not : believe only, and she shall be made whole.

“ And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

“ And all wept and bewailed her : but he said, Weep not : she is not dead but sleepeth.

“ And they laughed him to scorn, knowing that she was dead.

“ And he put them all out, and took her by the hand, and called, saying, Maid, arise.”

“ Now when Jesus was in Bethany, in the house of Simon the leper,

“ There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he sat *at meat*.

“ But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste ?

“ For this ointment might have been sold for much, and given to the poor.

“ When Jesus understood *it*, he said unto them, Why trouble ye the woman ? for she hath wrought a good work upon me.

“ For ye have the poor always with you ; but me ye have not always.

“ For in that she hath poured this ointment on my body, she did *it* for my burial.

“ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.”

“ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

“ For a *certain* woman, whose young daughter had

an unclean spirit, heard of him, and came and fell at his feet :

“(The woman was a Greek, a Syrophenecian by nation,) and she besought him that he would cast forth the devil out of her daughter.

“ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast *it* unto the dogs.

“ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crunbs.

“ And he said unto her, For this saying, go thy way ; the devil is gone out of thy daughter.

“And when she was come to her house, she found the devil had gone out, and her daughter lay upon the bed.”

“ And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

“ And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

“ Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man,

if he were a prophet, would have known who and what manner of woman *this is* that toucheth him, for she is a sinner.

“And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

“There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

“And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him the most?

“Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

“And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

“Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet.

“Mine head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

“Wherefore, I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little.

“And he said unto her, Thy sins are forgiven.

“And they that sat at meat with him, began to say within themselves Who is this that forgiveth sins also ?

“And he said to the woman, Thy faith hath saved thee ; go in peace.”

“And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

“And behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him he fell at his feet,

“And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed ; and she shall live.

“And *Jesus* went with him ; and much people followed him, and thronged him.

“And a certain woman which had an issue of blood twelve years,

“And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

“When she heard of *Jesus*, came in the press behind, and touched his garment ;

“For she said, If I may touch but his clothes, I shall be whole.

“And straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague.

“And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

“And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, who touchest me ?

“And he looked round about to see her that had done this thing.

“But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

“And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

“While he yet spake there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further ?

“As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

“And he suffered no man to follow him, save Peter, and James, and John the brother of James.

“And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

“And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth.

“And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

“And he took the damsel by the hand, and said unto her, Talitha-cumi : which is, being interpreted, Damsel, (I say unto thee) arise.

“And straightway the damsel arose, and walked ; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

“And he charged them straitly that no man should know it ; and commanded that something should be given her to eat.”

Here is a *woman* whose memory will last as long as the four gospels are read and taught in the world. It was Jesus who said it should be so. This woman had possessed something that they all said was very precious ; she gave it to Jesus. The *men* present all

said it was a waste, because it had been given to Jesus. And to cover their mean thought they pretended to think of the poor. One we are told, was a thief; and Jesus tells them all, that the poor they have always with them, and can do them good whenever they wish. He also defends this woman. "Let her alone, why trouble ye her; she hath wrought a good work on me. She hath done what she could."

The *woman of great faith*—her daughter "vexed with a devil," we now call ill, with a great illness or insane; this woman was not of the Jewish nation, and Jesus tries her faith. Her answer could not be more humble: "Yes, Lord, yet the dogs under the table eat the crumbs which fall from the master's table." Jesus says, "O woman, great is thy faith, for this saying go thy way, the devil is gone out of thy daughter."

The *daughter* of Jairus, and the *woman* ill for twelve years, are both examples of faith in Jesus, that He is the Son of God. He had power to cure and to raise from the dead. *Women, not men*, are the examples here. The woman who touched the hem of his garment *was humble*, and very sure of being cured; also she had *great courage*, for we are told that there was a great multitude of people and that the woman *trembled* with fear. When Jesus said

"somebody touched me, for virtue has gone out of me," she had courage to face the multitude, to fall at Jesus' feet, and declare all that was done for her before *all the people*, and Jesus said to her "thy faith hath made thee whole, go in peace."

Now, two of the gospels tell us that the woman with the box of ointment poured it on Jesus' head, two tell us she anointed his feet. She may have done both ; or it may be the account of two different women. The last account says she was a sinner, and that the Pharisee, thinking himself very pure of all sins, accuses this woman, accuses Jesus for not knowing that the woman was a sinner. When we say a woman is a sinner, we generally mean one thing—impure. But a Pharisee meant this : " I am not as others, extortioners, unjust, adulterers, I fast twice in the week, I give tithes of all that I possess." This woman may not have been impure in her life ; but the Pharisee may have called her a sinner because he *thought* himself so perfect. Jesus, in his gentle way, first gets the Pharisee to bid him " Master, say on," then he shows him how much better the woman is than the proud Pharisee : for having forgiven many sins of this woman, owing to her great desire to be forgiven, this woman had out of gratitude brought the ointment to Jesus.

Again Jesus says, "Thy faith hath saved thee, go in peace."

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

"(For his disciples were gone away unto the city to buy meat.)

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:

"But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I

shall give him, shall be in him a well of water springing up into everlasting life.

“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

“Jesus saith unto her, Go call thy husband, and come hither.

“The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

“For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly.

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what : we know what we worship, for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him,

"God *is* a spirit: and they that worship him must worship *him* in spirit and in truth.

"The woman saith unto him, I know that Messias cometh, which is called Christ ; when he is come, he will tell us all things.

"Jesus said unto her, I that speak unto thee am *he*.

"And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

"The woman then left her waterpot, and went her way into the city, and said to the men,

"Come, see a man which told me all things that ever I did : is not this the Christ ?

"Then they went out of the city, and came unto him."

"And many of the Samaritans of that city believed on him for the saying of the woman which testified, He told me all that ever I did.

"So when the Samaritans were come unto him they besought him that he would tarry with them : and he abode there two days.

"And many more believed, because of his own word ;

"And said unto the woman, Now we believe,

not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world."

"Jesus said to Martha, Whosoever liveth, and believeth in me, shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The master is come, and calleth for thee.

"As soon as she heard *that*, she arose quickly and came unto him.

"Now Jesus was not yet come into the town, but was in that place where Martha met him.

"The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

"Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

“And said, Where have ye laid him? They say unto him, Lord, come and see.

“Jesus wept.

“Then said the Jews, Behold how he loved him!

“And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died.

“Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

“Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

“Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?”

“And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

“And the Scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

“They say unto him, Master, this woman was taken in adultery, in the very act.

“Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

“This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

“So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

“And again he stooped down, and wrote on the ground.

“And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst.

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?

“She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.”

We first have here the *woman* of Samaria, a woman by no *means ignorant*—read and see. She speaks of our father Jacob ; she at once perceived that Jesus was a prophet ; she knew that the Jews said that

Jerusalem was the place to worship, and that the Samaritans worship in their mountain. She knew that Messiah was to come, would be called Christ, and when come, would tell her all things. Now, Jesus' talk with *this woman is recorded* ; the disciples, we are told, are not present ; to the woman, therefore we are indebted for knowing what Jesus said. He makes her *think*. He knows how much of the truth she knows, so leads her on to find it herself by *thinking* it out. She does not understand at first what the "living water" means. "The gift of God" was Jesus himself ; "the living water" the Holy Ghost, spiritual knowledge, which would give her everlasting life. Now, Jesus makes this woman *think* ; and in thinking she accuses herself. Jesus is very gentle with her, and only tells her that He *knows* the life she is living then. The woman perceiving him to be a prophet asks him an indirect, religious question. Her life of sin, brought to her mind by a prophet, turned her thoughts to the way to be forgiven, the worship of God, and she wishes to find out the right place to worship.

Then Jesus tells this WOMAN this precious truth : "True worshippers shalt worship the Father in *spirit* and in truth, for the Father seeketh such to worship him." "God is a spirit, and they that wor-

ship him, must worship him in spirit (soul) and in truth."

Jesus, we think, would not have told this woman this great truth, had he not known that she was capable of understanding it. Jesus then tells her "that salvation is of the Jews." Jesus the Saviour was a Jew, and he tells *this woman* that he is Christ. This woman forgot she came to draw water from the well, went at once back to the city, and said to *the men*, "Come and see the Christ." A woman carried this lesson and teaching of Christ to *the men of a city*. The men did as she said and left the city to come to Christ. If any woman who has influence of any kind over men reads this, let her pause and *think within herself*: Is it for good or for evil the influence was given her; is it good or evil she is working in the world. The Holy Spirit from Jesus knows just how she is living, and can through her mind ask her some questions, which will make her understand that her life is not hid from Him.

"Whosoever liveth and believeth in me shall never die. Believeth thou this?" This question was asked by Jesus of *a woman*, in one of the hardest trials of faith ever given on this earth; by a grave where a man had been *buried four days*, who had died of a disease—truly dead. This sister had seen him die, and seen him buried; she knew not

what Jesus was going to do, she could not have understood that her brother was to live again on this earth. She tells Jesus she believes he is Christ, the Son of God, which should come into the world, therefore able to do all things. Did she understand then, as we can now, that whosoever's *soul liveth* and believeth in Christ it shall never die. She gives us those beautiful words, "The *Master* is come, and calleth for thee." These sisters (*women*) are the means that the Jews (*men*) witness this miracle. Mary gives her testimony that she believes that had Jesus been there her brother would not have died. She believes this fully. Jesus groaned in spirit because of their unbelief. They wept because they did not believe that Jesus could bring their brother back to this life. Jesus said to *this woman*, "I told thee if thou wouldst believe, thou shouldst see the glory of God."

On the same page we have the *woman* taken in adultery. A woman cannot sin in adultery alone. Where, then, was the man in this case? They let him go free; the woman they wished to stone to death. I understand this to have been done by these men, after seeing how forgiving Jesus was to women; how gentle, how compassionate to women. They could have stoned the woman, without taking her to Jesus. Jesus was in the Temple, teaching a

large crowd of people. These men wished to try him, both by the law of Moses and his compassion to women.

The law of Moses—a sinning woman who had broken the law. The man had also broken the law of Moses, but Jesus in many cases had taken the defence of women. Women counted so low, so of no account in those days. What would he do now about this woman taken prisoner when in adultery? What he does is this : he forces them to judge themselves, not *one man* there but that had sinned in adultery. They dared not stone the woman. This woman was a sinner, but no worse than the men. We think we may be very sure that being forgiven by Christ, she sinned no more, however tempted to do so by the men.

How strange it must have seemed to the men ; a woman of no account, so low, so in their power, that they could prove to be a vile sinner, this woman the means of making them *feel* that they were as vile as she. They deserved to be stoned as much as she did. So ashamed did they feel, that they left.

And Jesus asked her, “Hath no man condemned thee. Neither do I condemn thee : go, *and sin no more.*” He does not say that she has not sinned ; on the contrary, he decidedly says *she has* ; he does not

condemn her to be stoned to death, but tells her to go, and *sin no more*.

“And there followed him a great company of people, and of women, which also bewailed and lamented him.

“But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

“For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

“Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

“For if they do these things in a green tree, what shall be done in the dry ?”

“The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ?

“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day.”

“Either what woman having ten pieces of silver,

if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it* ?

“ And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me ; for I have found the piece which I had lost.”

“ And again he said, Whereunto shall I liken the kingdom of God ?

“ It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.”

“ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

“ And five of them were wise, and five *were* foolish.

“ They that *were* foolish took their lamps, and took no oil with them :

“ But the wise took oil in their vessels with their lamps.

“ While the bridegroom tarried, they all slumbered and slept.

“ And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

“ Then all those virgins arose, and trimmed their lamps,

“And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

“But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

“And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

“Afterward came also the other virgins, saying, Lord, Lord, open to us.

“But he answered and said, Verily I say unto you, I know you not.

“Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.”

“And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

“And they that had eaten were about five thousand men, beside women and children.”

“That he entered into a certain village : and a certain woman, named Martha, received him into her house.

“And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

“But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care

that my sister hath left me to serve alone? bid her therefore that she help me.

“ And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things :

“ But one thing is needful ; and Mary hath chosen that good part, which shall not be taken away from her.”

“ Saying, There was in a city a judge, which feared not God, neither regarded man.

“ And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

“ And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man,

“ Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

“ And the Lord said, Hear what the unjust judge saith.

“ And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?”

“ Then came to him *his* mother and his brethren, and could not come at him for the press.

“And it was told him by *certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

“And he answered and said unto them, my mother and my brethren are these which hear the word of God, and do it.’

“And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

“And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

“And he laid *his* hands on her : and immediately she was made straight, and glorified God.”

“Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

“And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

“But Simon's wife's mother lay sick of a fever ; and anon they tell him of her.

“And he came and took her by the hand, and

lifted her up ; and immediately the fever left her, and she ministered unto them."

"And he answered them, saying, Who is my mother, or my brethren ?

"And he looked round about on them which sat about him, and said, Behold, my mother and my brethren !

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

"Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

"And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able.

"And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."

“Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”

“And he looked up and saw the rich men casting their gifts into the treasury.

“And he saw also a certain poor widow, casting in thither two mites.

“And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

“For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.”

“Which devour widows’ houses, and for a pretence make long prayers : these shall receive greater damnation.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much.

“And there came a certain poor widow, and she threw in two mites, which make a farthing.

“And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

“For all *they* did cast in of their abundance : but

she of her want did cast in all that she had, *even* all her living."

"And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

"And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them."

"Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

"And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

"And he that was dead sat up, and began to speak: and he delivered him to his mother."

In all these records Jesus teaches a truth, a moral, a lesson, and it is by a *woman*, through a *woman* to the world; the example is a *woman*. He speaks to a *woman*, the reproof is to *women*, the praise given to *women*, the sick cured are *women*.

First we have the *women* who followed Christ to his death and lamented him. To the *women* he speaks these words: "Weep for yourselves and your children." This refers to the destruction of Jerusalem. It also has a spiritual meaning. In those days it was thought a reproach to a woman not to be married and have children. They could not rise above this. They could not realize that the purity of a woman would ever be the possession of herself, the strength of her soul over her body. There is a higher life than being married. *All* women cannot receive it, but those who can, doubtless stand highest in the world and understand it.

Then we next have Christ saying to the man who would not have a woman cured on the Sabbath day: "Thou hypocrite." This man showed more compassion to his ox and ass than to a *woman* who had been ill eighteen years. Then we have this *woman* the means of Christ's lesson that we should do good on the Sabbath-day and not strain the commandment of keeping the Sabbath-day, as refusing to relieve suffering on that day.

Now we have the careful woman who hunts the lost piece of silver. She seeks *diligently* until she finds it, and rejoices when she has found it. This is told them to make them understand that there is joy in

the presence of the angels of God over one sinner that repenteth.

Again, "the Kingdom of God is like leaven which a *woman* took . . . till the whole was leavened." A *woman*, then, by her good life, can make all who see how she lives be better in their lives by her example.

Then shall the kingdom of heaven be likened unto ten virgins. We know the story of the wise and foolish ; the reward to the wise, who were ready and fit to enter the Kingdom, the utter failure of the foolish. There are other things to live for than foolishness. The virgins seem to be all alike, except that the wise thought to be ready *before* they slept, or waited, so that they were ready before the doors closed forever. Young girls who love pleasure and think of foolishness, of flirting with men, and marry without *thinking*, you will be called the same as the others, and your soul will not be ready.

When Christ fed the five thousand men we are told he also fed *women* and children. This was earthly bread ; but the spiritual bread to our souls is also given to *women* as well as to men. Then we have Martha ; she had a house and received Jesus. She was a caretaking housekeeper. She overdid it, for we are told she was cumbered about much serving.

Now Jesus did not upbraid her, he only tells her that she is careful and troubled about *many things* and that only one thing is needful, and that her sister Mary has chosen it, and it shall not be taken from her. We are told that Mary sat at Jesus feet and heard his words. "Sat at his feet," of course, means was taught by him, the same as Paul had sat at the feet of his teacher. Then, if Mary was taught by *Christ* of the Kingdom of God, how fit she must have been to *teach others*, certainly as much so as his disciples.

Now Jesus chooses a woman again to teach a lesson, which is, that God will hear and avenge his own elect that pray to him day and night, though he bear long with them. The *woman* (a widow) went to a judge to be freed of her adversary. The judge was a man who feared not God or man, but because the widow did not cease to ask him, he did what she asked him to do to get rid of her. (How true this is even in our days!) This was an unjust judge; therefore what this woman wished was only justice to herself. This woman prayed to be delivered from the man who persecuted her. Therefore it is right to try and free ourself from persecution, or from an enemy.

Then we come to where Jesus tells us who is his

mother and brethren : those who *hear* the word of God, and *do it*.

Then Simon's mother-in-law, sick of a fever, and Jesus cures her.

Then we have the mother of Zebedee's children, and she asks for her sons, not for herself. Jesus answered by asking them a question. Were they able to suffer and die with him ? They answer, Yes. Then Jesus says they will suffer and die ; but he cannot give what they ask for ; but it will be given to them to whom the father will give it. They asked for a spiritual gift, though they may not have understood it so. In fact, Jesus says they did *not* know what they were asking. They thought the kingdom of Christ was to be an earthly kingdom. How little they then understood what the kingdom of Jesus was to be !

The church is named *a woman*: "Tell ye the *daughter* of Sion."

Then we have the poor widow, a woman whom Jesus speaks of to give those who heard him, and us through them, the lessons He teaches. The rich men gave their gifts to the treasury ; they gave of their abundance. Jesus says the two mites given by the poor woman counted more in God's sight than the large gifts of the rich men or women. Jesus had just been accusing those who devour widows'

houses, rob the widows and unprotected, and pray only for a pretense, and make long prayers only for a show outwardly. Then he speaks of the poor widow who had just given her two mites, and calling his disciples he bids them note "this poor widow," and by *her act* he gives the lesson.

Then we have the widow with her dead son. And the Lord had compassion on this *woman* and said, "Weep not." And he gave back the human life to the son, and delivered him to his mother. Now we do not read that Jesus blamed any of the women. If they are wrong he asks them a question which makes *them think* before they can answer it. If they are wrong they see it by *thinking over Jesus' question*. To all the above women he shows great mercy, compassion, kindness, gentleness and certainly shows that He thinks them able and worthy to understand his teachings, which are spiritual and not carnal. What a surprise this must have been to the scribes and Pharisees !

"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

"For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

“Therefore Herodias had a quarrel against him, and would have killed him ; but she could not :

“For Herod feared John, knowing that he was a just man and an holy, and observed him : and when he heard him, he did many things, and heard him gladly.

“And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee ;

“And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

“And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

“And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

“And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist.

“And the king was exceeding sorry ; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

“And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison ;

“And brought his head in a charger, and gave it to the damsel ; and the damsel gave it to her mother.”

“But a certain man named Ananias, with Sapphira his wife, sold a possession.

“And kept back *part* of the price, (his wife also being privy *to it*,) and brought a certain part, and laid *it* at the apostles' feet.

“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ?

“While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast not lied unto men but unto God.

“And Ananias hearing these words, fell down and gave up the ghost. And great fear came on all them that heard these things.

“And the young men arose, wound him up, and carried *him* out, and buried *him*.

“And it was about the space of three hours after, when his wife, not knowing what was done, came in.

“ And Peter answered unto her, Tell me whether ye sold the land for so much ? And she said, Yea, for so much.

“ Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

“ Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying *her* forth, buried *her* by her husband.”

“ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife ? tempting him.

“ And he answered and said unto them, What did Moses command you ?

“ And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

“ And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept :

“ But from the beginning of the creation, God made them male and female.

“ For this cause shall a man leave his father and mother, and cleave to his wife ;

“ And they twain shall be one flesh : so then they are no more twain, but one flesh.

“What therefore God hath joined together, let not man put asunder.

“And in the house his disciples asked him again of the same *matter*.

“And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

“And if a woman shall put away her husband, and be married to another, she committeth adultery.”

“Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

“Now there were with us seven brethren : and the first, when he had married a wife, deceased ; and having no issue, left his wife unto his brother.

“Likewise the second also, and the third, unto the seventh.

“And last of all the woman died also.

“Therefore in the resurrection, whose wife shall she be of the seven ? for they all had her.

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

“For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

“The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

“And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female.

“And said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?

“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

“They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so.

“And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery.

“His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

“But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

“For there are some eunuchs, which were so born

from *their* mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*."

"There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit : but she that is married, careth for the things of the world, how she may please *her* husband.

"And this I speak for your own profit ; not that I may cast a snare upon you, but for that which is comely,"

"So then he that giveth *her* in marriage doeth well ; but he that giveth *her* not in marriage doeth better.

"The wife is bound by the law as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she will ; only in the Lord.

"But she is happier if she so abide, after my judgment : and I think also that I have the Spirit of God."

The above is so plain any one can understand it :

adultery, with all its hideous consequences ; the anger of the woman against John, for being told that she was living in sin ; the trick she played on Herod with whom she sinned, by making him kill John the Baptist, and she used her daughter to charm this crime from the king. Are there any adultresses in these days who would be pleased to have the head of their accuser brought to them ? It is the head of their own conscience which they must cut off.

Here we have the distressing story of a woman ; equal, but equal in wickedness to a man. They both lied, and lied in the worst way, for they lied to God, wanting the Apostles to believe that they gave *all* the money for which they sold the land. They did not wish them to know that they kept back part of it. They were told they had done a foolish and wicked thing : sinned against God. The land was theirs, they sold it of their own free will ; the money they sold it for was their own, no one forced them to give it, or retain it.

The lesson is very plain to us all ; and if we are true in secret things to God, we will do well ; for we cannot be untrue in secret things without God knowing it.

Now we have the question of *divorce*, and Jesus' words are very plain. In the beginning God made

them equal, male and female ; and to the *men*, Jesus very plainly says, " for the hardness of your heart, Moses wrote you this precept." Then he says what no one can twist into any other meaning. "*Whosoever* shall put away his wife, and marry another, committeth adultery against her, and if a *woman* shall put away her husband, and be married to another, she committeth adultery."

Now, these men who think after death they are to have wives, are no better than the followers of Mohammed. They could not rise to any higher bliss for the future than having wives. Jesus tells them they do not know the Scriptures. They had no idea of their *souls*, no spiritual thought, no spiritual joys. How hard it was for the Saviour to raise the minds of these men from carnal things ! We have here what they thought of *women*—one woman to bear children for seven men. No other use, and this they thought was her duty.

Then we have again the question of *divorce* and Christ's plain words about it. He gives the *one* reason why it could be granted, and *very plainly* tells them *who* are guilty of adultery. Then Jesus tells them that all cannot understand or live the single life ; those who of their own free will do so, have one reason, " the kingdom of heaven's sake," that all are not able to understand this. These words of Jesus

come directly after what he has said about adultery and divorce.

Then we have the *difference* between the married and unmarried *woman*. These words the apostle speaks, and he very plainly tells us that she who does not get married cares for the things of the Lord, both in body and spirit, and does better than she who marries.

There can be no doubt about the early Christians believing that a single life was following the teachings of Jesus, as single life in those days was thought to be a curse or punishment or disgrace. Christ came to do away with those old ideas and raise mankind to a higher level, above earthly things. The life of the soul is worth more than the life of the body, and what they thought to be a disgrace he told them was an honor, above the understanding of most men and women.

“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas ; this woman was full of good works and alms-deeds which she did.

“And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid *her* in an upper chamber.

“And forasmuch as Lydda was nigh to Joppa, and

the disciples had heard that Peter was there, they sent unto him two men desiring *him* that he would not delay to come to them.

“Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

“But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

“And he gave her *his* hand, and lifted her up ; and when he had called the saints and widows, he presented her alive.

“And it was known throughout all Joppa : and many believed in the Lord.”

“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

“That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

“Greet Priscilla and Aquila my helpers in Christ Jesus :

“Who have for my life laid down their own necks ;

unto whom not only I give thanks, but also all the churches of the Gentiles.

“Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

“Greet Mary, who bestowed much labour on us.

“Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

“Greet Amplias my beloved in the Lord.

“Salute Urbane, our helper in Christ, and Stachys my beloved.

“Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

“Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

“Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

“Salute Rufus chosen in the Lord, and his mother and mine.

“Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

“Salute Philologus and Julia, Nereus, and his

sister, and Olympas, and all the saints which are with them."

"Salute Prisca and Aquila, and the household of Onesiphorus.

"Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

"Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren."

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

"Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands."

"To Timothy, *my* dearly beloved son : Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

"I thank God whom I serve."

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made ;

and we sat down, and spake unto the women which resorted *thither*.

“ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

“ And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.”

First, we here have a woman, Tabitha, who passed her time doing good works and helping the poor, who when she died was brought back to life by St. Peter. We are told where she lived and that as *she* was known by *many* through her good deeds, she was the means, when brought back to life, of making *many* believe in the Lord.

Phebe : in the ministry : commended for that reason, a servant of the church. St. Paul calls himself a servant of the church, which means in the ministry. They were to assist her in whatsoever business she hath need of. Here is a list of *women* in the ministry in those early Christian days: *Priscilla*—the churches thank her, and she has a church in her house. Greet Mary, she bestowed much labor.

Priscilla was the wife of Aquila. They had been driven from Rome by Claudius. They accompanied Paul a little and afterwards instructed Apollos of Alexandria. Then the mother of Rufus—salute her. Salute Julia, and the sister of Hermes, and Claudia. Here are many women spoken of by Paul. They were equal in the church even in those days.

“O Timothy, my dearly beloved son;” he had great and true faith and he got it from his *mother Eunice* and grandmother *Lois*—a good inheritance from *good women*. Does a woman know that she can give her child, and by the child give the grandchild, faith in Christ. Not only do you give them health in their bodies but health in their souls, or ill-health for their bodies and ill-health for their souls; and this is the punishment for your sins. As long as the suffering caused by both body and soul lasts in the world, you will suffer it; for those who die are followed by their works.

Lydia, a seller of purple, in those days a rich trade. She was rich, she was baptized with her household and she received in her house the Apostles. They were poor and travelling.

“According to the custom of the priest’s office,

his lot was to burn incense when he went into the temple of the Lord.

“And the whole multitude of the people were praying without at the time of incense.

“And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

“And when Zacharias saw *him*, he was troubled, and fear fell upon him.

“But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

“And thou shalt have joy and gladness, and many shall rejoice at his birth.

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb.

“And many of the children of Israel shall he turn to the Lord their God.

“And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.

“And Zacharias said unto the angel, Whereby

shall I know this? for I am an old man, and my wife well stricken in years.

“And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

“And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

“And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

“And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them and remained speechless.

“And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.”

“There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

“And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

“And they had no child, because that Elisabeth was barren ; and they both were *now* well stricken in years.”

“And after those days his wife Elisabeth conceived, and hid herself five months, saying,

“Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.”

“And all went to be taxed, every one into his own city.

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

“To be taxed with Mary his espoused wife, being great with child.

“And so it was, that while they were there, the days were accomplished that she should be delivered.

“And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn.”

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

“To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin’s name *was* Mary.

“And the angel came in unto her and said, Hail, *thou that art* highly favored, the Lord *is* with thee ; blessed *art* thou among women.”

“And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

“And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

“And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.”

What was the prayer of Zacharias ? not for a son I think, since he believed not what the angel told him. But the answer to the prayer was this : “Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, and many of the children of Israel shall be turned to the Lord their God.” He was to have the spirit and power of Elias, and make ready a people prepared for the Lord, those pre-

pared to receive Christ. John was to make them ready, prepared, that is expectant. Elisabeth (a *woman*) was the mother of this prophet, greater than all prophets ; and she was of the daughters of Aaron, that is of the family of priests ; therefore she knew and expected Christ to come to this earth. She was righteous before God, walking in *all* the commandments and ordinances of the Lord blameless. Men in those days reproached women if they had no children. Then we come to the Virgin Mary, of whom we have written on another page.

Then Anna : some think she was the mother of the Virgin. She was the daughter of Phanuel, the tribe of Aser. She was very old, and served God with fastings and prayers night and day. She lived to see and know Jesus Christ.

The Second Epistle of JOHN.

“ 1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession : 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

“ The elder unto the elect lady, and her children, whom I love in the truth ; and not I only, but also all they that have known the truth ;

“For the truth's sake which dwelleth in us, and shall be with us for ever.

“Grace be with you, mercy *and* peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

“I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in.

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

“If there come any unto you, and bring not this

doctrine, receive him not into *your* house, neither bid him God speed :

“ For he that biddeth him God speed, is partaker of his evil deeds.

“ Having many things to write unto you, I would not *write* with paper and ink : but I trust to come unto you, and speak face to face, that our joy may be full.

“ The children of thy elect sister greet thee. Amen.”

Here we have one whole Epistle addressed to a *woman*. We are told that she was *elect* ; also *her* children ; and that all who knew the Truth loved her, because she also knew the Truth. ‘ This Truth, which *she* had, dwells in us, and shall be with us forever. That is the Holy Spirit sent by the Lord Jesus Christ to dwell within those who know the Truth. St. John sends *this woman* grace, mercy, and peace from God. And he rejoiced because he found the children of *this woman* walking (living) in the Truth, following the commandments of God. And *the love* St. John speaks of, is in the true meaning of the word ; that is, to obey God’s commandments.

He tells her “ Look to yourselves, that we lose not the things we have wrought ; but that we receive a full reward.” They, then, were to have a

reward of the good they had done, also they were not to receive an evil person or to have anything to do with evil, by themselves or through another. *Another woman* is spoken of as being also elect, and having good children.

Here is a *woman* worthy even in those days of being mentioned in an Epistle, and offered to us and to all the world as an example worthy to be followed. A lesson to all mothers to bring up their children in the fear and love of Truth, and to know and follow Christ.

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

“And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun :

“And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

“(And when they looked, they saw that the stone was rolled away,) for it was very great.

“And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

“And he saith unto them, Be not affrighted ; ye

seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.

“ But go your way, tell his disciples and Peter, that he goeth before you into Galilee : there shall ye see him, as he said unto you.

“ And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they anything to any *man* ; for they were afraid.”

“ Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

“ *And* she went and told them that had been with him, as they mourned and wept.

“ And they, when they had heard that he was alive, and had been seen of her, believed not.”

“ In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

“ And behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it.

“ His countenance was like lightning, and his raiment white as snow,

“And for fear of him the keepers did shake, and became as dead *men*.

“And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, that was crucified.

“He is not here : for he is risen, as he said. Come, see the place where the Lord lay.

“And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

“And they departed quickly from the sepulchre, with fear and great joy ; and did run to bring his disciples word.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

“Then said Jesus unto them, Be not afraid : go tell my brethren, that they go into Galilee, and there shall they see me.”

“And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.”

“And many women were there (beholding afar

off) which followed Jesus from Galilee, ministering unto him :

· “Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”

“Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain *others* with them.

“And they found the stone rolled away from the sepulchre.

“And they entered in, and found not the body of the Lord Jesus.

“And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

“And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ?

“He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

“Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

“And they remembered his words,

“ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

“ It was Mary Magdalene and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

“ And their words seemed to them as idle tales, and they believed them not.”

“ But Mary stood without at the sepulchre weeping : and as she wept she stooped down *and looked* into the sepulchre,

“ And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

“ And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

“ And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

‘ Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

“ Jesus saith unto her, Mary. She turned herself

and saith unto him, Rabboni, which is to say Master.

“Jesus saith unto her, Touch me not : for I am not yet ascended to my father : but go to my brethren, and say unto them, I ascend unto my Father and your Father, and *to* my God and your God.

“Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.”

“The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

“Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

Mary Magdalene, a woman of Magdala in Galilee. Matthew, Mark, Luke and John (the four gospels) all speak of her. She is mentioned first here as bringing with the other women spices to anoint Jesus early in the morning. She and the others *entered* the sepulchre, and to the *women* the angel gave the message to be given to Peter and the dis-

ciples. It was to Mary Magdalene that Jesus first appeared after he had risen. He had pardoned and cured Mary Magdalene of seven faults which amounted to sins. She told the disciples (men) that she had seen Jesus, and they believed her not. She was only a *woman*, they were men. *These women* were told by the angel not to fear. Why? Because they sought Jesus. Which we can *do now*, and if sincerely, we are not *to fear*. This is a great honor to *women*. Christ appeared and spoke *first* to them, before he spoke to the men ; the message was sent *by women* to men.

They understood Jesus, then, better than the men. Do they not do so now? Women stood *very low* in the world's opinion then. What thought the disciples then, "all men, who had been with Jesus all through his ministry," that women, *weak and ignorant*, were the first that Jesus appeared to after he rose from the dead.

This was the most important thing in Christ's birth and death. He had conquered death. He had died in his human nature, as a ransom for all human nature. We who believe in his double nature understand this. He had now risen in his Divine nature, which so triumphed over his human nature that his flesh "saw not corruption."

The spark of divinity within us is not strong

enough to keep our human nature from corruption in death. We rise a spiritual body, and we do that, we think, at our death, the death of our natural body. But to return to Mary Magdalene. She, a woman, was the first to hear this great truth, and to give it to the men, and through men and women to the world. Here is the message from the angel : "Go, tell the disciples that Jesus has risen from the dead and that he will meet them in Galilee." From Jesus : "Go, tell my brethren, that they go into Galilee and there shall they see me. Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Now, we read that before Mary Magdalene was fit to receive this great honor from Christ, to understand the redemption and be trusted with the message to the world, Christ had cured her of seven sins. We all have natural sins, and by trying ourselves by the Bible, we can find out what they are. You cannot understand spiritual things but by the Spirit. Carnal things are understood by carnal nature ; so says the Bible. Therefore, if we have a mental sin, use the right remedies to cure it ; if a natural sin, use the right remedies to cure that. Go to an honest, intelligent woman doctor, and be cured in an honest way. By both remedies you will understand the life and death of Christ. You will

see and understand spiritual things. How purified this woman was, for out of her were cast seven sins ; the *seven senses* which can all run into sin. Ungoverned, unwatched by our parents when we are children, by *ourselves* when we are women, this battle within ourselves never ceases. This woman ungoverned, untrained had let her senses run into sin. If in all her senses she was purified by Christ, and she knew it, how ready she was to understand that Christ had risen from the dead ! She followed him through that perilous time of his death ; she could not doubt, for had not Christ purified all her senses ? She was a spiritual woman—a redeemed and living soul now, and this account is a great help to all sinning women. In these days you cannot be ignorant, that if you will you can conquer your senses and not be a slave to them. If you are a slave to them you yourself are to blame. If you love to have it so, you must take the consequences. They will be sure to be evil to you, sooner or later, no matter how small they may seem to you now.

BOOK X.

SONGS OF THE WOMEN OF THE BIBLE.

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SONGS OF THE WOMEN OF THE BIBLE.

Then *Judith* began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise:

“And *Judith* said : Begin unto my God with timbrels, sing unto my Lord with cymbals, tune unto him a new psalm, exalt him, and call upon his name.

“For God breaketh the battles, for amongst the camps in the midst of the people, he hath delivered me out of the hands of them that persecuted me.

“Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

“He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make male infants as a prey, and my virgins as a spoil.

“But the Almighty Lord hath disappointed them by the hand of a woman.

“For the mighty one did not fall by the young

men, neither did the sons of the Titans smite him, nor high giants sit upon him; but Judith the daughter of Mecari.

“Then my afflicted shouted for joy, and my weak one said aloud; but they were astonished, they lifted up their voices, but they were overthrown. I will sing unto God a new song. Oh Lord, thou art great and glorious, wonderful in strength and invincible.

“Let all creatures serve thee, for thou spakest, and they were made, thou didst send forth *thy spirit, and it created them*, and there is none that can resist thy voice.

“For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

“For all sacrifice is too little for a sweet savour unto thee, for he that feareth the Lord is great at all times.”

THE SONG OF HANNAH, THE MOTHER
OF SAMUEL.

And Hannah said :

“My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over my enemies, because I rejoice in thy salvation.

There is none Holy as the Lord, for there is none beside thee, neither is there any rock like our God.

“Talk no more so exceeding proudly, let not arrogance come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed.

“The bows of the mighty men are broken, and they that stumbled are girded with strength, they that were well have hired out themselves for bread, and they that were hungry ceased, so that the barren hath borne seven ; and she that hath many children is waxed feeble.

“The Lord killeth, and maketh alive, he bringeth down to the grave, and bringeth up.

“He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory ; for the pillars of the earth are the Lord's and he hath set the world upon them.

“He will keep the feet of his saints, and the

wicked shall be silent in darkness ; for by strength shall no man prevail.

“The adversaries of the Lord shall be broken to pieces, out of heaven shall be thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.”

THE SONG OF MIRIAM.

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.

“And Miriam answered them : Sing ye to the Lord, for He hath triumphed gloriously ; the horse and his rider hath He thrown into the sea.”

THE SONG OF DEBORAH.

“Then sang Deborah : Praise ye the Lord for the avenging of Israel. I, even I, will sing unto the Lord ; I will sing praise to the Lord God of Israel. The inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel. [This mother in Israel does not mean a mother of children, but is the same as we say that Washington was the father of his country. A mother in Israel is a mother of her country,

having saved it from the enemy, who would have utterly killed it.] Awake, awake Deborah, awake, awake, utter a song ; arise. The Lord made me have dominion over the mighty. O my soul, thou hast trodden down strength. Blessed above women shall Jael, the wife of Heber the Kenite be, blessed shall she be above women in the tent."

This woman, by God's wisdom, saved her country ; she was the instrument and she gave God the praise.

SONG OF THE VIRGIN MARY.

"My *soul* doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaid, for behold from henceforth all generations shall call me blessed.

"For He that is mighty hath done me great things and holy is His name, and His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm, He hath scattered the *proud* in the *imagination of their heart*. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel,

BOOK XI.



THE PRAYER-BOOK.

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THE PRAYER-BOOK.

A COUNTRY CHURCH.

August, 1891.

We were at church this morning. The *clergyman* in his sermon said that the answer to prayers returned on those who prayed, to the individual, that all prayer was in a certain way selfish : the soul that prayed, prayed for itself. Now, we were very much pleased to see that this *man* thought as we did though he did not not think just what we were thinking, which was this : The congregation was made up of women. We saw but three men in the congregation, so that the answer to all those church prayers, if sent at all, was sent to the women, and would certainly make them fit to teach and to preach by the mighty spirit of God, in a word, to be ministers in God's church. In this same sermon the *Clergyman* said, " Who was it that gave praise to Christ ?" He mentioned several men in the Bible, but not one woman, and yet it was a woman above all women who praised God : " My soul doth magnify the Lord," and the rest of this grand praise

given to God. It was *her soul*, by the spirit of God, that gave this praise and thanks.

The *women* in this congregation prayed these prayers: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by *the inspiration of thy Holy Spirit*, that we may perfectly love thee and *worthily magnify thy holy name*, through Christ our Lord, Amen." The women, to each commandment, prayed, "Lord have mercy upon us and incline our hearts to keep this law." They, then, are helped to keep the ten commandments. "Accept our alms and oblations, receive these our prayers, *inspire continually the universal church* with the spirit of truth, unity and concord; dispose the hearts of all Christian rulers, that they may truly and impartially administer justice to the punishment of vice, the maintenance of virtue. Give grace to all bishops and other ministers, that they may set forth thy *true word* and rightly administer the Holy Sacraments to all people; give thy heavenly grace *to this congregation here present* [the congregation were all but three of them *women*] that they may *hear and receive the word*." And they (the women) prayed that this might *be all granted to them*, for Jesus Christ's sake our only mediator,

THE PRAYER-BOOK.

IT IS THE WOMEN WHO PRAY.

In church to-day, when two of our beautiful prayers were read by the clergyman, and followed closely *in* our heart and mind, as our voiceless spirit prayed before *our God* in heaven, who is a spirit, this idea came to us in this prayer : “ *Almighty* and everlasting God, from whom cometh *every* good and perfect gift, send down upon our bishops, and other clergy, and upon the *congregations* committed *to their charge*, the healthful spirit of thy grace, and that they may truly please thee, *pour upon* them the *continual dew of thy blessing*. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ, Amen.”

First, the *congregations* are made up of *women*, (one or two men only are found in any congregation in churches) therefore the blessing *prayed* for, for our bishops, is prayed for in the hearts and *spirits of women*. If the blessing comes to *the bishops*, it is *in answer* to the prayers of *women*. Also, to the other clergy, and this means clergy of all Christian *denominations*. Now, the congregations of women have for years (centuries we may say) prayed for some such blessing as our prayer asks for *the women* : “The

healthful spirit of thy grace ; that they [the women] may truly please Thee, pour upon them [the women] the *continual* dew of thy blessing.' If this prayer is answered, which we believe it to be, the women can not go wrong if they become ministers in the church. They have a *healthful* spirit ; and if the prayer is answered, they cannot fail to please God, for this blessing *has* been poured on them (the women) like a *continual* dew. Now, some good and great result *must* come to the congregations of women *who* pray for these things, and they have asked it for the honor of their Advocate and Mediator, Jesus Christ.

Then, in the prayer for all conditions of men. It is the women who pray in the churches, and in this prayer they pray for all sorts and conditions of *men*. They ask that men may know *God's ways* ; perhaps some *men* have come to this knowledge through the prayers of the women. They (the women) also pray for nations, for the holy church, for those in any way afflicted or distressed ; these are the prayers of the women.

In the general Thanksgiving, the women (*for they are the congregation*) pray, or give thanks to God, for His goodness *to them* (*the women*) and to *all men*, and they (the women) beseech God to help them to show forth His praise, and to give them-

selves to His service, and to walk before Him in holiness and righteousness all their days. Now, are they not fit to be ministers in God's Church, where they show forth His praise, and where they give themselves to His service? And in the Collect for Peace, the women (they are the congregation) pray, "Defend us thy *humble servants* in all *assaults of our enemies* (the men), that we (the women who are praying in the churches) surely trusting in thy defence, may not fear the power of any *adversaries* (the men) through the might of Jesus Christ *our Lord* ;" and as God has promised that where two or three are gathered together in His name He will grant their requests, He will fulfill the desires and petitions of His servants (the women) as may be most expedient for them. Granting them what? the *knowledge* of *His truth* while they are in the world, and in the world to come *life everlasting*.

Now, if God grants to these women, who ask for truth in His Churches from their souls and hearts, are they not to minister in the churches and teach the *truth* of which *God* has given them *the knowledge*.

Now, a pure virgin, who has given her life to the study of this knowledge of truth—a *single woman*, living in prayer and good works, ordained to the ministry—is certainly a fit person to declare the absolution, or remission of sins, to those who are peni-

tent, and who *truly* repent. The churches are filled, the absolution declared; but God, who alone sees into the heart and mind of all, can alone know *who* the absolution truly descends upon. It is the women who pray for "holy desires, good counsels, and that their hearts may be set to obey the commandments, and that being defended from the fear of our enemies (the men) we may pass our time in rest and quietness. And defend us from all perils and dangers of this night."

And all this is granted when two or three are gathered together in God's name !

And who are those gathered together in God's name in the churches but the women ? And God has promised to grant their requests. It is so we pray in the churches. A woman among women, we pray for ourself and women.

Now, God does not despise the sighing of a contrite heart, nor the desire of such as are sorrowful. Who are sorrowful, who sigh of a broken heart, but women ? He will therefore mercifully assist us in our prayers, which we make in our troubles and adversities.

"That those evils which the craft and subtilty of the *devil (or man)* worketh against us (the women) may be brought to nought, that we (the women) may be hurt by no persecutions,"

The women, also, pray, "Mercifully look upon our infirmities, turn from us all evils, give us confidence in thy mercy," and they (the women) thank and bless God for the redemption of the world by the Lord Jesus Christ, for the means of grace, and for the hope of glory.

It is *the women* who pray for congress, for rain, for fair weather, in time of dearth and famine, in time of war and tumults, for those who are to be admitted into holy orders. So far only men are admitted ; so they here pray for the men. In a short time there will be *women* who are to be admitted into holy orders. It is the women who pray in time of great sickness and mortality for a sick person, for a sick child, for a person or persons going to sea, for a person under affliction, for malefactors. It is the women who give thanksgivings for women after child-birth, for rain, for fair weather, for plenty, for peace, for deliverance from our enemies, for restoring public peace at home, for deliverance from great sickness and mortality, for a recovery from sickness, for a safe return from sea.

If these prayers are answered, the answer is to the women, for it is they *who pray*.

It is the women who ask God to give them grace to cast away darkness, and pray for *light, now*, in

this mortal life. If it is granted, it is the women who pray who receive it. Fit, then, are they to be in the ministry, for they have the *light* to teach them.

It is the *women* who believe that the holy scriptures were written for their learning, and who pray that they may read, mark, *learn*, and inwardly digest them, and that by patience and by the comfort of God's word they may ever hold fast the blessed hope of everlasting life. It is the women who pray and it should be for the women in the ministry, and the women who should be the stewards of God's mysteries, and who should, and who do, prepare and make *ready* God's way, and who are able to turn the hearts of the disobedient to the wisdom of the just. It is the women *who pray*, "O Lord, raise up, we pray thee, *thy power* ; and come among us [the women], *and with great might succor us*, as we are hindered in running *the race* that is set before us [we are hindered by the men]; may Thy grace and mercy speedily help and *deliver* us." It is the women who pray, and with good reason, "Almighty God, who hast given *us* thy only begotten son, to take *our* nature upon him, and to be born of a *pure virgin*, grant that we, being made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." It is the women who pray, "Grant that our hearts and all our members, being mortifi-

fied from all worldly and carnal lusts, we may in all things obey thy blessed will." This prayer being answered to those who pray, may explain why women in the mass are purer than the men, free from carnal lusts and worldly lusts, and obey God's will. It is the women who pray, "Grant that *we*, who know thee now by *faith*, may after this life have the fruition of thy glorious Godhead." It is the women who pray God to receive these prayers of thy people (women) who call upon thee, and grant us to perceive and *know* what things *we ought to do*, and to have *power* to do the same, and who pray for God's peace all the days of their lives. It is the women who pray God to be merciful to their infirmities, and in all their *dangers* and *necessities* help and defend them. It is the women who pray, "O God, who knowest us to be in the midst of many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant *us* such strength and protection as may support *us* in *all* dangers, and carry *us* through all temptations." Those who pray receive the answer ; so women pass through temptations and dangers when *men* fail and fall. It is the women who pray that the Church may be kept in true religion ; why, then, are they not to be in the ministry of the church, when their prayers keep the Church in the true religion ? It is

the women who pray, "Grant that *we* may purify ourselves as Christ is pure, and when Christ shall appear again with power and great glory, *we* may be like unto him in his eternal and glorious kingdom." It is the women who pray, "Favorably hear us, that *we*, who are justly punished for our offences, may be mercifully delivered." It is the women who pray, "O God, who seest that *we* put not our trust in anything that *we* do, grant that by Thy power we may be defended against all adversity." It is the women who pray for the excellent gift of charity, and this prayer has been answered to the women in abundance.

It is the women who pray, "Almighty and everlasting God, who sent thy Son to suffer death, that *all mankind* should follow the example of his great humility, grant that we may follow the example of His patience. Grant, O Lord, that as we are baptized into the death of thy Son, our Saviour, so by *continually* mortifying our corrupt affections we may be buried with him, and pass to our joyful resurrection for His merits. Put in *our minds good desires* so by thy help we may bring the same to good effect. Grant us to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; grant that we may *daily* endeavor to follow the steps of the holy life of Jesus Christ,

Almighty God, who showest to them that are in error the light of thy truth; so that they may return into the way of righteousness." It is the women who for many years have filled all churches and prayed this prayer. To them, then, will the prayer be granted; and it is the women who will receive the *light of God's* truth, and by that light, will show God to them who are now in error.

It is the women who pray for new and contrite hearts, that *they* may obtain mercy and forgiveness, and who pray for those who confess their sins, that they may be absolved. It is the women who pray that *they* may use abstinence and that the flesh may be subdued by the Spirit, and that they may ever obey godly emotions, in true holiness. It is the women who pray, "O God, who seest that we have no power of ourselves to help ourselves, keep us outwardly in our bodies and *inwardly in our souls*, that *we* may be defended from all adversities which may happen to the body, and from all willful thoughts which may assault and hurt the soul." God grant this prayer may *always* be answered. It is the women who pray, "Stretch forth the right hand of thy majesty to be our defense against *all* enemies; grant that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved through our Lord and

Saviour Jesus Christ. Mercifully look upon thy people, that by thy great goodness they may be governed and preserved *evermore*, both in body and soul."

It is the women who pray, "O God, who alone *canst order* the unruly wills and affections of *sinful men*, grant that they may love the things which thou commandest and desire that which thou dost promise, that so among the sundry and *manifold changes of the* world, our hearts may surely there be fixed, where true joys are to be found. Grant that by thy holy inspiration we may think those *things that are good*, and by thy guiding may perform the same; send to us thine Holy Ghost to comfort us. Grant us by thy Holy Spirit to have a *right judgment in all things.*" (It is the women who ask for this right judgment *in all things*. If this prayer is granted it is to those who ask it, therefore women should have a right judgment in *all things*.) They pray, "Keep us steadfast in faith and defend us from adversities. O God, *the strength* of all who put their trust in thee, mercifully accept our prayers, and because through the weakness of our mortal nature we can do no good thing without thee, grant us thy help, that in keeping thy commandments we may please thee, both in will and deed."

It is the women who pray, "O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase thy mercy and be our guide, so that we may pass through things temporal, so as not to lose things eternal. Grant that the course of this world may be so peaceably ordered by thy governance. [Here the women pray for *the governance* of the world; surely they should know how to govern and order the things of this world, and it is the women who believe that God has prepared for those who love Him such good things as pass *man's understanding*.] Give us the increase of faith, hope and charity, and that we may obtain that which thou dost promise; make us to love that which thou dost command. Keep, O Lord, thy church with thy perpetual mercy, and because the *frailty of man* without thee cannot but fall, keep us from all things hurtful, and lead us to all things profitable." It is women who fill the churches; it is the women, therefore, who pray this prayer: "O Lord, let thy continual pity *cleans* and defend thy Church." Now, does our church need *cleansing*? Why do doubts and unbeliefs arise all around us? If the women pray to have this changed, to them will be given the power to do so. If the *men* have failed to cleanse and govern the churches, to preach and teach the truth, the Spirit

of God will go to the women, and through them guide all into the truth. Grant thy people grace to withstand the temptations of the world, the flesh and the devil.

The women still pray, "O Lord, we beseech Thee absolve thy people from their offences ; and stir up, we beseech thee, *the wills* of thy faithful people. Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfill thy holy commandments. Grant that we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments. Grant unto thy Church to love the Word, and BOTH TO PREACH and receive the same."

It is the women who pray this prayer, therefore as they make up the Church, being members thereof, *they should preach.*

The women pray, "Almighty God, who calledst *Luke the Physician*, whose praise is in the Gospel, to be an Evangelist and Physician of the soul." (See how closely the cure of the body is to the cure of the soul. Christ called Luke the Physician, to be a disciple. The diseases of the body must be cured or prevented before you can cure the soul. Sin then causes disease, and must be cured if you will have the pure and wholesome soul and body.

Women should have women physicians, and men, men physicians. "Grant that we may be joined together in *unity of spirit*, that we (*the women*) may be made a holy temple acceptable unto thee. Grant that we may so follow thy blessed saints in all *virtuous* living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee. We beseech thee, to *direct, sanctify* and *govern* both our *hearts* and *bodies*, in the ways of thy laws, and in the *works* of thy commandments, that through thy *mighty protection*, both here and ever, we may be preserved in body and soul."

It is the women who pray, "We acknowledge and bewail our manifold sins and wickedness, which we have committed by *thought, word* and deed against thee. We do earnestly repent, and are heartily sorry; have mercy upon us, and forgive us all that is past."

To those who pray the forgiveness comes. Who, then, pray? The women. And they ask all this to be given to them through Jesus Christ our Lord, to be granted for *His sake*.

Now, we have tried to show you, how for years and years the women who fill the churches have prayed—the answer to prayer must descend on the one who prays—and as God alone can see into the heart

and mind and soul of her who prays—to these sincere women must come the blessing. As the men have left the churches, and those who are our guides therein seem to be losing their power to guide, it is now time that our young women should study for the ministry. Alas ! would that we had the money to found and endow a woman's college to train them for the ministry. We would have them understand that no *married woman* could *teach and preach* in a church. The young girls who come must understand that we do not forbid marriage. As soon as she knows that she is not *master* enough of *herself* to fight the battle which comes to all women ; that the disease called passion is stronger than herself—will not permit her to give her soul and body to the study of Holy things ; then let her leave the college of ministry, and marry. What she has learned there will return to her mind some future day, will be sure to guide her through her life, and do her and her children untold good. But our college must follow Jesus Christ. He blessed with his presence the marriage ; but he has plainly told us if we are His,—he has given us the example of his life on this earth,—our spirits must hold our bodies, our minds cannot be free on spiritual things, unless free from emotions of the body. We do not think anything plainer in the New Testa-

ment than this. The spirit alone knows the spiritual things. All are not called to this high state ; but those who would teach and guide in spiritual things must rise above passion and marriage. It was so understood by Christ's followers. As much as perfect *selfsacrifice* Christ's life must be followed, totally clear of any self-seeking. Did He have *the praise* of others ? Were not his rewards on earth sufferings inflicted by men ? Do not the best of religions on this earth and at all times teach the same thing ? Vestals, virgins, ask any woman, physician, or any honest person, if it is possible for you to apply your mind unto wisdom, above all, spiritual, mental wisdom, if you give way to the disease called passion. You are in unsound mind, as well as unsound body. We would not force any girl to give up marriage ; but *we know* that there are hundreds of girls who do not wish to get married, who care for none of those things, who, even if they wish it, will never marry—lovely and charming as they may be. Men always marry for fortunes. A girl cannot have a free choice. They are taught that they also must marry money ; if they do not succeed, "*tant pis* " for them,

Now, girls, are you going to lose your chance in life of making a *true*, happy life for yourself ? You are individuals ; you may some day be left singu-

larly *alone* in the world, with your battle to fight. You will feel and know that youth does not last always ; and when gone, if every one is not against you, still no one will care for you. Get a profession, and be so independent that you can map out your lives with wisdom and knowledge. The Ministry is coming to you in this changing time on earth. Into your hands come *truth, purity, knowledge, to keep, to preach, to teach, to live*, before the whole world. "Quit you like *Christians*. Have your lamps trimmed and burning."

SOME RULES FOR OUR WOMEN CLERGY.

These are only our ideas on the subject ; experience will work out many good rules for our young women who will study for the ministry. We would say, have some age set, when a girl should enter the college. Have no *vows* for a single life, but make it a rule that no married woman can enter into the study for the ministry, and no girl engaged to be married. Both the married and engaged are hypnotized—their minds cannot be given to spiritual things if both mind and body is not wholly in their *own* keeping and perfectly free from the natural feelings which both married and engaged to be married would give them. Have a given number

of years for the study, allowing the girl or woman to leave at any time, if she finds she has made a mistake in taking up the study; fill her place at once with another girl. The knowledge the girl gains makes her a better wife, or business woman, and will be a great gain to the world at large and worth the cost of the short study. A girl who goes through the whole study should serve as a minister a given number of years, and then, if she wills it, leave the ministry—or remain. Have no compulsion.

Of one thing we are very sure, which is this: No married woman should be in the ministry. The Spirit is clogged by the flesh—that animal part of us which we get from our forefathers and which they got from Satan in brute disguise. Christ has shown us that to fully understand spiritual things and teach them, we must be as He was when He lived on earth. So, in our college for the ministry, have no compulsion, but make it like a soldier's duty, who receives the education, owes to the world so many years given in teaching others for the ministry. Spiritual things will only gain spiritual things in this world when given as Christ gave them.

MARRIAGE.

In our woman's state and woman's church, we hope one thing will be changed in the prayer-book, in the form of *solemnization* of matrimony. Why make the woman take a vow before God, and before the congregation, which in nine cases out of ten is a perjury. "To love:" love is a divine thing, and has been once, and once only on this earth; it lived in the Saviour Jesus Christ; it gave its life in the body for us, it lives in heaven now for us. Does any woman so love the man she marries until death? Does she give *her life*, for the eternal life of the man? "Cherish" means to support, to shelter, to treat with tenderness, to nourish, the treatment that a child and not a man should receive. "And to obey." This last is almost wicked. No woman should vow *to obey* any one but her God. If she followed this out, she might be forced to commit crimes and sin against her God, sin against her soul, sin against her children, sin against the world, and say to her God in the judgment: "I am not responsible for all the sins I committed, for I took a sacred vow that I would obey the man I married." The last, "*until death us do part*," needs no comment in these days,

WOMEN IN THE MINISTRY.

We have tried to show how the Episcopal Church owes its spiritual life to the women, who for years filled the churches and did the true heart and earnest praying, using the beautiful prayers of our prayer-book. *If we believe* in the answer to prayer, let me ask whose prayers were they in the churches filled with women? Who did the work in the Sunday schools? the work among the poor? the prayers at home in the closet in secret? Who believed in earnest in Christ and His teachings?

Apostolic succession is *spiritual not physical*. It was St. Paul who said, "There is neither male or female, for ye are all one in Christ Jesus." If St. Paul, who was so hard on the women of his day, said that much, he understood that the Spirit of God was in women as well as men. In spiritual things a woman is stronger than a man, and apostolic succession is spiritual. Besides, who in these days will say "a woman shall not teach?"

APPEAL TO WOMEN OF THE WORLD.

In my study of the women of the Bible, and in what I have written, I have tried to show what women are capable of being and doing. I beg all women to study the subject. Up to this day, sermons have been preached, but never about the women of the Bible, it has always been the men of the Bible, the lessons their lives have taught us, and the truths which Christ gave to them (the men); and yet, if you look into the Bible, you will see much, very much about the lives of the women, and the lessons which their lives teach; and you will be surprised to see how many of the most precious truths Christ gave *to women*. If women had not been repressed by men Christianity would to-day be stronger and far more spread over the earth. We have not been much better off than the women of unchristian nations, not even the women of Japan. In a book on the subject I read that in Japan the natives think that education for girls makes them unwomanly. Many in our own land still think the same in regard to our Christian girls. It

is only very lately that this idea of education is changing ; but the new idea is obliged to struggle even to get a foothold in the minds of Christian people. Education, it is said, will but aggravate the trouble of the Japanese women to a point beyond endurance. No evil is ever done away with until education does make the evil of ignorance beyond endurance. When it reaches that point the remedy is sought for. When no remedy is thought to be possible, the evil goes on and is endured. Oh, ignorance, ignorance ! what have you done for the women on this earth ? We are told, with all your getting, get *understanding*, get *knowledge*. Love God with your *mind*, and if Christ thought that women were able to receive and understand the divine truths which he taught on this earth, why is it that women, instead of teaching these truths, have become weak enough to submit to be taught by men the things which it is theirs to teach ?

Oh, woman ! whom Christ has honored by taking his human body from a woman, to whom He taught the truths of heaven when he was here on earth, to whom He said, " I that speak unto you am He," (when he answered woman when questioned upon this subject by men); to whom He first appeared after His resurrection, and by whom He sent the message of his resurrection to the men, his disciples.

Oh, women ! if Christ thought you able to advance in knowledge and truth and holy lives, to be of great good to this earth, how is it that Satan has kept you back in all these things ? Shake off the bondage of the flesh inherited from Satan, and so govern your bodies by your souls from heaven that it may *increase*, and the desires from Satan may decrease, until the soul conquers.

KNOWLEDGE FROM THE BIBLE.

Psalms xciv. 10. " He that teacheth man knowledge, shall not he know ? "

Solomon asked for wisdom and knowledge.

Proverbs. " Wise men lay up knowledge. "

" Knowledge is easy to him that understandeth. "

" He that hath knowledge spareth words. "

" A man of knowledge increaseth strength. "

Daniel. " God gave them knowledge. "

" Knowledge shall be increased. "

Habakkuk. " For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. "

Hosea. " My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee. "

St. Luke. "Woe unto you, ye have taken away the key of knowledge."

Romans. "Zeal not according to knowledge.

Colossians. "The mystery of God and of the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge."

Timothy. Our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

Hebrews. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

Peter. "Add to your faith virtue, and to virtue knowledge."

"Grow in the knowledge of our Lord and Saviour Jesus Christ."

All these tell us to get knowledge, the sin of ignorance, the use and blessing of knowledge. Who then should keep us in ignorance, if God commands us to get knowledge, and to put it to a good use ?

TO THE READER.

And now, Reader, I am going to say farewell. I do not ask you to believe as I do, as I think that all intelligent persons must decide the question of religious belief for themselves. I feel that I have only done my duty by giving these thoughts to the world, and declaring that Christ is *my* Lord and Master.

Do not say that I *have said*, what I have NOT said ; do not willfully misunderstand me ; do not make pictures of animal bodies with human heads or the reverse, for that is a worn-out trick.

If you have no animal instincts within you, and think that you are a direct descendant of an angel, and if this is so, why, so much the better for this world, and for you, Reader ; for you will be a model for all to follow, and the world will be blessed by your living in it, for then you will do no evil, but will by nature do God's will the same as it is done in heaven. However, you know better than I do what your inward nature in the flesh truly is. If you have no battle to fight within,

happy are you. You have no reason to say, "When I would do good, evil is within me."

If you think it would have been better had I left this book to be published after my death, let me tell you that it is better to do what you wish done before you die. Do I hear you say that I might have left money to have it published after my death? I answer, I could not be certain that the money would be so used. Do you still say, why do I give my name so plainly? My answer is, I am not ashamed of doing so, nor am I afraid of the consequences. Ridicule, evil report, misunderstanding, I fear not, for I have done my duty to my God.

Do I hear you say, How could I have the courage to write and give my thoughts to the world? My answer is this : In what other way could I give my thoughts to the world? I know that there are many strong men in the Church of Christ, strong in body and mind, and that some men boast of the strength of their minds, and that I am only a weak ignorant *woman*. Nevertheless, I have a soul, and my soul is loyal to Christ. A woman is not permitted to speak in a church, or give her thoughts to the world in that way ; but in these days when the world has attacked Christ, if the men have not the courage openly to defend Christ, when they have all

the advantages of knowledge, learning, colleges, libraries, training in church matters, new ideas given to them by God, then I, a woman deprived of all those advantages, *dare*, by my loyalty to Christ, my gratitude to Christ, my courage and faith in Christ, yes, I dare write, have printed and give to the world my thoughts.

NOTE.

ORIGIN OF A FAMOUS PRAYER.

"A characteristic mistake was recently committed by two renowned Jewish scholars in Paris, James Darmestetter and Grand Rabbi Zadok Kahn. The former discovered lately a fragment of a Parsee prayer in the Zend language: 'I thank thee, O Creator of light, for having made me of the blessed race of the Aryans! I thank thee, O Ormuzd, for having made me a free man and not a slave! I thank thee, O God of light, for having made me a man and not a woman.' Of course, any one familiar with the Jewish liturgy must be struck with the resemblance of these three prayers to the three recited by the pious Jew every morning from the Prayer-book: 'Be blessed, O Lord, that thou didst not make me a heathen!' 'Be blessed, O Lord, that thou didst not make me a slave!' 'Be blessed, O Lord, that thou didst not make me a woman!' Leaving it to the apologetic writers to defend this rather ungenerous and ungallant attitude of the devout worshipper, we are chiefly concerned with the question, where the originator of these three peculiar prayers is to be sought? On the Jewish or on the Persian side? Professor Darmestetter, the Zend-scholar, found the language to point to the third or fourth century, and Grand Rabbi Kahn being to him authority enough for ascribing the Jewish prayers in accordance with the Talmud (Menachoth 43b) to R. Meir

of the second century. He therefore, believes that the Parsees adopted these formulas from the Jews and altered them to suit their own view.

"How strange that Diogenes Laertius, a Greek writer of the second century, in his 'Lives of Philosophers,' quotes an older Greek author that 'Thales,' the first Greek philosopher, and some say that Socrates used to thank the goddess of fortune for three things: First of all, that he had been born a man and not a beast; secondly, that he was a man and not a woman, and thirdly, that he was a Greek and not a barbarian.' (Thales, ch. vii.) These three prayers, then, must have been quite common among certain philosophical schools long before the Christian Era, and the question is only whether these philosophers or preceptors, the Oriental sages, the Magi, the pupils of Zoroaster and the like, originated them. The probability is that the latter did, since the Pythagoreans derived many of their practices from them. The Jewish sages, then, must have also copied them from the Zoroastrians. And we are in the fortunate position to be able to prove that these same formulas were familiar to the Jews in the time of Jesus. For it can only be in reference to these three benedictions of the synagogal liturgy that Paul writes to the Galatians (iii. 28)—"There is neither Jew nor Greek, there is neither bondman nor free, there is neither man nor woman, for ye are all one in the Messiah Jesus, and through him Abraham's seed and heirs according to the promise." It is of interest to note that the almost identical expression regarding the Holy Spirit, that 'it rests alike on Jew or Gentile, on man and woman, on male slave or female slave, if the person but lives in full accordance with the dictates of the spirit' is found in the mystic—or Essene—work ascribed to Elisha the prophet. The sentiment, implied in the one

benediction, of disregard of woman's claim compared with man's, certainly is the outcome of asceticism, and both Jesus (John iv. 27) and the Rabbinical sages endeavored to counteract it.

"At any rate, the origin of these prayers is far older than was assumed by James Darmestetter and Zadok Kahn.—*Rev. Dr. K. Kohler in the Menorah for July.*"

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